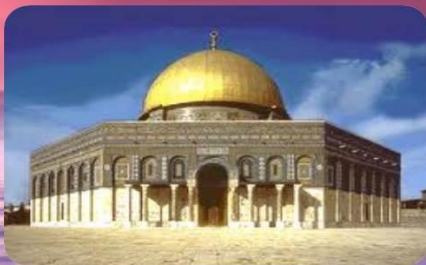


Meraj ki Baatein



By: Mufti Ashiq Ilahi Madani rahmatullahi alaihi

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Meraj Ki Baaten

Jis me Hadees o Tafseer aur Seerat ki kitabon se Meraj Shareef ke waqie ki Tafseel likhi gayi hai aur Aalam e Alawi o Aalam e Sifli ke Mushahedaat bayan kiye hain. Burraq par sawar hona, Baitul Muqaddas me Hazraat e Ambiya alaihim assalam ko Namaz padhana, Aasmano par tashreef le jana, wahan Hazraate Ambiya Kiraam alaihim assalam se mulaqaat hona, un Hazraat ka Marhaba kehna, Hazrat Moosa alaihis salam ke baar baar tawajjeh dilane par 50 Namazon ki jagah 5 Namazen farz reh jana, sidratul Muntaha aur Al-Baitul Ma'moor ka Mulaheza farmana, Janna me daakhil hona, Dozakh ko dekhna aur degar Umoor Tafseel se likhe hain aur Waqie Meraj ke Israr o Hikam bayan kiye hain. Aakhir me Mulhideen o Munkireen ke Ishkalaat ka jawab diya hai.

<https://farhanbajrai.wordpress.com/>

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Bismillahir Rahmaanir Raheem

سبحان الذى اسرى بعبدہ لیلاً لک المسجد الحرام الى
المسجد الاقصى ورفعه الدرجات العلیٰ فمن امن به اهتدى
ونجاؤ لک لم یومن به هلك وفى اودیه الضلال سقط
وهوى، فصلی الله تعالیٰ علیہ وعلىٰ الہ وصحبہ ومن
بهم اقتدی وعلىٰ من تبعهم باحسان و بعہدہم اهتدی،
اما بعد:

Allaah Ta'ala ki taufeeq aur us ke
Karam se Ahqar ne ye risala taleef kiya
hai jis me Israa aur Meraj ke waqiaat
darj kiye hain, Umooman Saheeh
Bukhari aur Saheeh Muslim aur Degar
Kutub e hadees se riwayaat jama ki
hain. Kutub e Tafseer me ziada tar
Tafseer Ibne Kaseer se riwayaat li hain,
aur Ba'z me Imam Baihaqi
rahmatullahi alaih ki Dalail-Un-
Nabuwwat aur Seerat Ibne Hisham se
bhi akhz kiya hain. Alhamdulillah ye
majmua Mustanad bhi hai aur Mufassal
bhi, Meraj ke safar ki mari'yyaat aur
marwiyyat kutub e Hadees me tatabbo
aur talash ke baad likhi hain aur Meraj
ke Hikm aur Israr jo Shurrahe Hadees

**ke kalaam me mile unhe bhi Supurd e
Qirtaas kardiya hai.**

Meraj Shareef ka

Bismillahir Rahmaanir Raheem

Meraj Shareef ka waqia taqreeban **25 Sahabalkraam** razi Allahu anhum se marwi hai jinme **Hazrat Anas Bin Maalik, Hazrat Abu Zar Ghifaari, Hazrat Maalik Bin Sa'sa' , Hazrat Bureeda , Hazrat Jabir Bin Abdullah, Hazrat Abu Sayeed Khudri , Hazrat Shaddad Bin Aos , Hazrat Ibne Abbas, Hazrat Abdullah Bin Masood, Hazrat Abu Huraira , Hazrat Umme Haani Razi Allahu anhum** bhi hain. Meraj Shareef ka azeem waqia jo **Rasool e Akram** sallallahu alaihi wasallam ke azeem mojazaat me se hai, kis San (year) me pesh aya us baare me Ashaab e Siyar ke muta'addad Aqwaal hain. Ek qaul ye hai ke Bi'sat ke baad 10 saal guzar jane ke baad Meraaj ka waqia Zahoor pazeer hua . Hazrat Ibne Shihaab Zohri rah ne farmaya ke Madine Munawwara ko hijrat karne se 1 saal pehli Meraj hui. Aur ek qaul ye bhi hai ke Hijrat se 16 Maah pehle Meraj ka waqia pesh

aaya, ye sab Aqwaal **HAFIZ IBNE KASEER rah** ne **ALBIDAYA WAN NIHAYA jild 3 safha 108** me likhe hain. **Shaarih e Bukhari ALLAMA KIRMANI rah** ne aur **Shaarih e Muslim ALLAMA NAWAWI rah** ne ek Qaul ye bhi likha hai ke Bi'sat ke panchwe saal (5th year) **MERAJ** hui.

Wallahu Alam Bis sawaab.

Awwal Surah Israa ki sab se pehli Aayat ka Tarjuma aur Tafseer mutala'a farmayen uske baad In sha Allah Ta'ala Ahadees shareef ka mazmoon shuru hoga. Is risale ka naam

“ANWAARUS SIRAAJ FII ZIKRIL ISRAA WAL MERAJ” tajweez karta hun, jo hazrat bhi is ka mutala'a farmayen Ahqar ke liye aur Ahqar ke Walidain aur Mashaikh ke liye aur unke Talaba ke liye Dua karen jo is Risale ki taswwed aur tabyeez me mere Muawin bane.

WALLAHUL MAUFIQ WAL MOIN.

**[MAULANA AASHIQ ILAHI BULAND
SHAHRI RAHMATULLAHI ALAIH]**

BISMILLAHIR RAHMAANIR RAHEEM

NAHMADUHU WA NUSALLI ALAA
RASOOLIHIL KAREEM

**Quran Majeed me Ijmaali taur par
Meraj Shareef ka waqia bayan farmate
hue Irshad farmaya hai:**

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (سورة
الاسراء آيت 1)

**“paak hai wo zaat jisne apne
bande ko raat me Masjid e Haraam se
Masjid e Aqsa tak safar karaya, jiske
girdagird Humne barkaten rakhi hain
taake Hum usey Apni Aayaat dikhayen,
Beshak Allah Ta’ala sunne wala ,
Jaanne wala hai.”**

Ye **Surah Israa** ki pehli aayat hai isme is baat ki tashreeh hai ke Allah Ta'ala ne Ek raat Rasoolullah sallallahu alaihi wasallam ko Masjid e Haraam se lekar Masjid e Aqsaa tak sair karayi aur Surah Najam ki (14-18) Ayaat

عِنْدَ سِدْرَةِ الْمُنتَهَى (14) عِنْدَهَا جَنَّةُ الْمَأْوَى (15)
 إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَى (16) مَا زَاغَ الْبَصَرُ وَمَا
 طَغَى (17) لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى (18)

me iski tashreeh hai ke Aan Hazrat sallallahu alaihi wasallam ne Aalam e Baala me Allah Ta'ala ki badi badi Aayaat mulaheza farmyain.

Masjid e Haraam us Masjid ka naam hai jo **KA'BA SHAREEF** ke Charo taraf hai aur baaz martaba **Haram e Makkah** par bhi iska Itlaaq hua hai jaisa ke Allah Ta'ala ne farmaya (Surah Taubah ayat no 7)

إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

Aayat e Kareema ko lafz **سُبْحَانَ الَّذِي**

se Shuru farmaya hai isme un Kam Fehmo ke khayal o Gumaan ki tardeed ki hai jo is waqie ko Mahaal aur Mumtane' samajhte the aur ab bhi baaz Jaahil aisa khayal karte hain, ye log Allah Ta'ala ki Qudarat e Azeema me Shak karte hain unki tardeed karte hue farmadiya ke Allah Ta'ala Shanahu ko sab kuch Qudrat hai, wo kisi bhi cheez se Aajiz nahi , wo Jo Chahta hai karsakta hai, wo Har Naaqis aur Aib se paak hai, uski Qudrat e kaamila hai, koi cheez uske liye bhaari nahi.

Aur **أَسْرَىٰ بَعْدِهِ** jo farmaya usme

Rasoolullah sallallahu alaihi wasallam ki Shaan e Abdiyat ko bayan farmaya, Abdiyat bhot bada Maqaam hai Allah ka banda hona bhot badi baat hai, jise Allah Ta'ala ne Apna banda bana liya aur ye aelaan farmadiya ke wo Hamara banda hai usse bada koi sharf nahi isi liye

Rasoolullah sallallahu alaihi wasallam ne
irshaad farmaya hai ke

أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

**“Allah ko sab se Ziada pyara naam
ABDULLAH aur ABDUR RAHMAN hain”
(MISHKAATUL MASABEEH SAFHA NO
409)**

Ek martaba ek farishta haazir e
Khidmat hua usne arz kiya ke Apke RABB
ne SALAAM farmaya hai aur farmaya hai
ke agar tum chaaho ABDIYAT wale Nabi
banjao aur agar cahaho to badhshahat
wale Nabi banjao apne Mashwara lene ke
liye Jibraeel alaihis salam ki taraf dekha,
unho ne Tawaze' ikhtyar karne ka
mashwara diya, Apne jawab diya ke Mai
ABDIYAT wala Nabi ban kar rahna chahta
hun. Hazrat Ayesha razi Allahu anha (jo
Hadees ki rawiya hain unho) ne bayan
kiya ke iske baad Rasoolullah sallallahu
alaihi wasallam TAKYA laga kar khaana
nahi kahte the , AP farmate the ke Mai aise
khaata hu jaise Banda khaata hai aur aise

baithta hu jaise Banda baithta
hai.(MISHKAATUL MASABEEH safha
521)

Waqia Meraj ko bayan karte hue lafz

عَبْدِهِ laane me ek Hikmat ye bhi hai ke

Waqie ki tafseel sun kar kisi ko wahem na
hojaye ke Apki haisiyat ABDIYAT se aage
badh gayi, aur apki shaan me koi aisa
Aeteqaad na karle ke Maqaam e Abdiyat
se aage badha kar Allah Ta'ala ki **Shaan e**
Uloohiyat me shareek qarar de de aur
jaise NASARAA Hazrat **Eisa** alaihis salam
ki shaan me Ghulu kar ke gumraah hue us
tarah ki koi gumrahi Ummat e
Muhammadiya (alaa sahibahsa salaatu
wassalaam) me na aajaye.

Quran Majeed me is ki tashreeh hai
ke Rasoolullah sallallahu alaihi wasallam
ko ek Raat Masjid e Haraam se lekar
Masjid E Aqsaa tak sair karai , Masjid E
Haraam us Masjid ka naam hai jo Kaabah
Shareef ke charo taraf hai aur baaz
martaba Haram e Makkah par bhi iska

itlaaq hua hai jaisa ke Allah Ta'ala ne farmaya(Surah Taubaha ayat no 7)

(إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ)

aur Masjid E AQSAA "MASJID BAITUL MUQADDAS" ka naam hai jo Shaam me hai, lafz **AQSAA** Door wali cheez ke liye istemaal hota hai , **Masjid E Aqsaa** ko Aqsaa kyu kaha jata hai?Iske baare me kayee Qaul hain. **Sahib e Roohul Ma'aani** likhte hain : "Chaunke Hijaaz me rehne walon se door hai is liye iski sifat AQSAA laayi gayi aur ek qaul ye hai ke jin Masaajid ki ziyarat ki jati hai unme wo sab se ziada door hai.(koi shakhs Masjid e Haraam se rawana ho to pehle Madina munawwara se guzrega phir bhot din ke baad Masjid e Aqsaa pohanchega, jab Oonto par safar hote the to Masjid e Haraam se Masjid e Aqsaa tak 40 Din ka safar tha) aur ek Qaul ye bhi hai ke Masjid e Aqsaa isliye kaha gaya hai ke wo gandii aur khabees cheezon se paak hai."(ROOHUL MA'AANI JILD 15 SAFHA 9)

الَّذِي Masjid e Aqsa ke bare me

بَارَكْنَا حَوْلَهُ farmaya yani jiske Charon

taraf humne Barkat di hai, ye barkat Deeni aetabar se bhi hai aur Duniyawi Aetabar se bhi, Deeni Aetabar se to yun hai ke **Baitul Muqaddas Hazraat e Ambiya ikram** Alihumas salaam ki Ibadat gaah aur un Hazraat ka Qibla hai aur wo un teen masjid me se hai jin ki taraf safar karne ki ijazat di gayi hai aur charo taraf Hazraat e Ambiya Kiram alihumas salaam madfoon hain aur Duniyawi aetabar se isliye barkat hai ke wahan par anhaar(Nehren) aur ashjaar (trees) bhot hain.

لِنُرِيَهُ مِنْ آيَاتِنَا

(taake hum apne bande ko apni ayaat yani ajaab e Qudrat dikhayen) ek raat me itna lamba safar hojana aur Hazraat e Ambiya Kiraam alaihumus salaam se mulaqaat

hona unki Imamah karna aur Raaste me
bhot si cheezen dekhna ye sab Ajaab e
Qudrat me se tha.

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

(bilashuba Allah sunne wala dekhne wala
hai)

Saahibe Ma'aalimut tanzeel likhte
hain ke السَّمِيعُ farmakar ye bata diya ke

Allah Duaon ka Sunne wala hai aur الْبَصِيرُ
farmakar ye batadiya ki WO sab kuch
dekhne wala hai aur Raat ki taarikiyon me
Hifazat karne wala hai.

Surah Israa me Masjid e Aqsaa tak
safar karne ka zikr hai aur Ahadees e
Shareefa me Aasmano par jaane **balke**
Sidratul Muntehaa balke usse bhi oopar
tak tashreef le jane ka zikr hai , **Ahle**
Sunnat wal Jama'at ka yahi mazhab hai
ke **Allah Ta'ala** ne apko ek hi raat me

Masjid e Haraam se Masjid e Aqsa tak aur phir wahan se satwe(7th) Aasmaan se oopar tak sair karai phir isi raat me wapis Makkah Muazzma pohancha diya aur ye aana jana sab Haalat e Bedari me tha aur jism aur Rooh dono ke sath tha.

Hadees Shareef ki kitabon me Waqia e Meraj tafseel se mazkoor hai. Meraj ko Israa bhi kaha jata hai. Quran e Majeed me

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ farmaya hai

aur Ahaadis e Shareefa me Aasmano par tashreef lejane ke bare me ثم عرج بي

farmaya hai is liye is Muqaddas Waqia ko ISRAA aur MERAJ dono naamo se yaad kiya jata hai, Hum pehle Saheeh Bukhari aur SAHEEH MUSLIM ki riwayaat naqal karte hain unme se pehle SAHEEH MUSLIM ki Riwayat li hai kyun ke usme Masjid e Haraam se Masjid e Aqsaa tak pohanchne ka aur phir Aalam e baala me tashreef lejane ka zikr hai. Saheeh Bukhari ki kisi Riwayat me hame Masjid e Haraam

se Masjid e Aqsaa tak pohanchne ka zikr nahi mila. Is liye Bukhari ki Riwayat ko baad me zikr kiya hai.

Burraaq Par Sawaar Hokaar Baitul Muqaddas Ka Safar Karna Aur Wahan Hazraat Ambiya Ikraam Alaihumas Salaatu Wassalaam Ki Imamat Karna

Saheeh Muslim me Hazrat Anas Bin Maalik razi Allahu anhu se Riwayat hai ke Rasoolullah sallallahu alaihi wasallam ne Irshad farmaya ke mere paas ek BURRAAQ laya gaya jo Lambaa safaid rang ka chau paya tha , uska Qad(height) gadhey se bada aur Khachchar se chota tha wo Apna Qadam wahan rakhta tha jahan tak uski nazar padti thi ,mai us par sawaar hua yahan tak ke Mai Baitul Muqaddas tak pohanch gaya , Maine wahan Burraaq ko us halqey se bandh diya , jisse Hazraat e Ambiya kiraam alaihumus salaam baandha karte the, phir

mai Masjid me Daakhil hua aur usme 2
Rakaaten padhin phir mai Masjid se bahar
aaya to Jibraeel alaihis salam mere paas
ek bartan me **SHARAAB** aur ek Bartan me
DOODH lekar aaye , Maine Doodh ko
leliya, is par Jibraeel alaihis salaam ne
kaha ke Aapne **FITRAT** ko ikhtyar kar liya
phir hame Aasmaan ki taraf lejaya gaya ,

**pehle aasmaan me Hazrat Aadam
Alaihis salaam aur**

**Doosre Aasamaan par Hazrat Eisa aur
Yahya Alaihumas salaam**

**Teesre Aasman par Hazrat Yousuf
alaihis salaam aur**

**Chauthe Aasmaan par Hazrat Idrees
alaihis salaam aur**

**Paanchwe Aasman par Hazrat Haroon
alaihis salaam aur**

**Chatey Aasmaan par Hazrat Moosa
alaihis salaam se mulaqaat hui aur sab
ne MARHABAA kaha aur**

**Sathwey Aasmaan me Hazrat Ibraheem
alihis salaatur was salaam se mulaqaat
hui,**

Unke baare me Apne bataya ke wo **AL
BAITUL MA'MOOR** se tek lagaye hue
tashreef farmaa the aur ye bhi bataya ke
**AL BAITUL MAMOOR me rozana 70000
Farishte** daakhil hote hain jo dubara
usme laut kar nahi aatey. Phir mujhe
SIDRATUL MUNTAHA tak lejaya gaya,
achanak dekhta hu ki uske **pattey itne
Badey badey** hain jaise **HAATHI** ke **Kaan**
hon aur uske **phal (fruits)** itne badey
badey hain jaise **Matkey** hon, jab
SIDRATUL MUNTAHA ko Allah ke Hukum
se dhankne wali cheezon ne dhank liya to
uska haal badal gaya, Allah ki kisi bhi
makhlooq me itni Taaqat nahi ke uske
Husn ko bayan karsakey. Us waqt Mujh
par Allah Ta'ala ne un cheezon ki **WAHII**
farmayi jinki **WAHII** us waqt Farmana tha
aur mujhe par Raat Din me **Rozana 50
Namazen** padhna **FARZ** kiya gaya mai
Waapis utra aur **Moosa** alaihis salaam par
Guzar hua to unho ne daryaaft kiya : Apke

RABB ne apki Ummat par kya **FARZ** kiya? Maine kaha 50 Namazen farz farmayi hain. Unho ne kaha ke Waapis jayye apne **RABB** se takhfeef ka sawal kijye kyun ke Apki UMMAT iski Taaqat nahi rakh sakti, Mai **BANI ISRAEEL** ko aazmaa chukka hun. Ap ne farmaya mai Apne **RABB** ki taraf Waapas Lauta aur arz kiya Aye Mere **RABB!** Meri **UMMAT** par Takhfeef farmadijye, chunanche 5 Namazen kam farmadin, Mai Moosa Alaihis salaam ke paas wapas aaya aur maine bataya ke 5 Namazen kam kardi gayi hain, unho ne kaha ke Apki Ummat iski Taaqat nahi rakh sakti Aap apne RABB se Rujoo kijye aur takhfeef ka sawaal kijye , Apne farmaya ke Mai baar baar wapas hota raha(kabhi Moosa alaihis salaam ke paas aata kabhi Baargaah e Ilahi me haazri deta) yahan tak ke 5 Namazen reh gayee, Allah Ta'ala ne farmaya ke **Aye Muhammad S.A.W !** **ye Rozana din Raat me 5 Namazen hain, har Namaz ke badle 10 Namazon ka sawab milega, lihaza ye (sawab me) 50 Namazen hi hain,** jo shakhs kisi Neki

ka Irada karega phir usey na karega to uske liye (Mahez Irade ki wajah se) ek neki likh di jayegi aur jis shakhs ne Irada karne ke baad amal bhi kar liya to uske liye **10 Nekiyaan** likh di jayegi aur jis shakhs ne Kisi Burai ka Irada kiya aur us par Amal na kiya to kuch bhi na likha jayega aur agar apne iradey ke mutabiq Amal kar liya to ek Gunah hi likha jayega. Apne farmaya ke mai neeche wapas aaya aur Moosa alaihis salaam tak pohancha aur unhe baat batadi to unho ne kaha ke Waapas jao apne RABB se takhfeef ka sawaal karo, Maine kaha ke mai baar baar apne **RABB** ki baargaah me Muraja'at karta raha hu yahan tak ke Ab mujhe SHARAM aagayi.

(SAHEEH MUSLIM JILD 1 SAFHA 91)

Saheeh Muslim safha 96 Jild 1 me Ba Riwayat Abu Huraira Razi Allahu anhu ke ye bhi hai ke Maine apne ap ko Hazraat e Ambya Kiraam alihumus salaatan wassalaam ki jamat me dekha isi isnaa me

Namaz ka waqt hogaya to maine unki
Imamat ki jab mai Namaz se faarigh hua to
kisi ne kehne wale ne kaha ke Aye
Muhammad (sallallahu alaihi wasallam)!
Ye **DOZAKH** ka **DAAROGHA** hai isko
SALAAM kijye mai us ki taraf Mutawajjah
hua to use khud Salaam kar liya (ye
BAITUL MUQADDAS me IMAMAT
Farmana, Aasmaano par tashreef lejane se
pehle ka waqia hai).

Hafiz Ibne Kaseer Rahmatullahi
alaihi ne apni **Tafseer safha 6 jild 3** me
Hazrat Anas Bin Maalik razi Allahu anhu
ki Riwayat jo ba hawala ibne Abi Haatim
naqal ki hai usme yun hai (abhi Baitul
Muqaddas hi me the) ke bhot se log jama
hogaye ek Azaan dene wale ne Azaan di,
uske baad hum safen bana kar khade
hogaye. Intezaar me the ke Kaun Imaam
banega, **Jibraeel** alaihis salaam ne mera
haath pakad kar aagey badha diya, aur
maine Haazireen ko Namaz padhadi jab
mai Namaz se Faarigh hua to Jibraeel
alaihis salam ne kaha: Aye **Muhammad**
(sallallahu alaihi wasallam)! Ap jaante

hain ke Apke peeche kin Hazraat ne
Namaz padhi hai maine kaha ke nahi (Jin
Hazraat e Ambiya alaihumus salaam se
pehle Mulaqaat hochuki thi unke ilawa bhi
bhot se Hazraat ne apki Iqteda me Namaz
padhi thi aur sab se Ta'aaruf nahi hua tha
is liye yun farma diya ke mai in sab ki nahi
jaanta) Hazrat Jibraeel alaihis salaam ne
kaha ke Jitne bhi Nabi Allah Ta'ala ne
Mab'oos farmaye hain un sab ne Apke
peeche Namaz padhi hai (iske baad
Aasmano par jaane ka tazkira hai)

(Majmua Zawaid jild 1 safha 74)

Saheeh Bukhari Me Waqia Meraj Ki Tafseel

Saheeh Bukhari me Waqia Meraj ba
Riwayat Hazrat Anas Bin Maalik razi
Allahu anhu muta'addad Jagah marwi ha
kahin Hazrat Ansa razi Allahu anhu ne ba-
waasta Hazrat Abu Zarr razi Allahu anhu

aur kahin ba waasta Hazrat Maalik Bin Sa'sa' Ansaari Razi Allahu anhu bayan kiya hai.

Hazrat Anas Bin Maalik ne Hazrat Maalik Bin Sa'sa' Razi Allahu anhu ke wastey se bayan kiya hai ki Rasoolullah sallallahu alaihi wasallam ne irshaad farmaya ke

Maine Ka'aba Shareef ke Qareeb is haalat me tha jaise kuch **jag** raha hu kuch **so** raha hu, Mere paas 3 Aadmi aaye, mere paas Soney ka Tasht laya gaya jo **HIKMAT** aur **Imaan** se pur tha, mera Seena Chaak kiya gaya phir usey **ZAMZAM** ke paani se dhoya gaya, phir usey Hikmat aur Imaan se bhar diya gaya aur mere paas ek **Sufaid chaupaya** laaya gay wo Qad (height) me **Khachchar** se kam tha aur **Gadhe** se Ooncha tha, ye Chaupaya **BURRAAQ** tha.

Aasmano Par Tashreef Le Jana Aur Ap Sallallahu Alaihi Wasallam Ke Liye Darwaza Khola Jana, Hazraat Ambiya Alaihumas Salaam Se

Mulaqaat Farmana Aur Unka Marhabaa Kehna

Mai Jibraeel alaihis salaam ke sath rawana hua yahan tak ke qareeb wale Aasmaan tak pohanch gaya, Hazrat Jibraeel alaihis salaam ne Aasmano ke Khaazin se kaha ke kholye usne sawaal kiya ke Apke sath kaun hai? Jibraeel alihis salam ne jawab diya: **MUHAMMAD** sallallahu alaihi wasallam, usne daryaft kiya unhe bulaya gaya hai? Jibraeel alaihis salam ne jawab diya ke Haan unhe bulaya gaya hai! Is par usne **MARHABAA** kaha aur darwaza khol diya gaya aur kaha gaya ke unka aana Acha aana hai. Hum oopar pohanche to wahan Hazrat **Aadam** alaihis salaam ko paya, Maine unhe Salaam kiya , unho ne farmaya: **مرحباًك من** (Bete aur Nabi ke liye Marhaba hai) phir hum Doosre Aasmaan tak pohanche wahan bhi Jibraeel alaihis salaam se us tarah ka sawal jawab hua jo pehle Aasmaan me daakhil hone se qabl kiya gaya tha jab Darwaza khol diya gaya

ooper pohanche to wahan Hazrat **Eisa** alaihis salaam aur Hazrat **Yahya** Alaihis salaam ko paaya unho ne bhi Marhaba kaha, unke alfaaz yun the : **مرحبا بك من أخ و نبي** (Marhaba ho Bhai ke liye aur Nabi ke liye), phir Hum teesre Aasmaan par pohanche wahan Jibrael alaihis salaam se wahi sawal o Jawab hua jo pehle Aasmaano me dakhil hone par hua. Wahan Hazrat **Yousuf** alaihis salaam ko paya, Maine Salaam kiya unho ne

مرحبا بك من أخ و نبي kaha, phir hum Chautha Aasmaan tak pohanche, wahan bhi Jibrael alaihis salaam se Hasb e Saabiq sawaal jawab hua , darwaza khol diya gaya to hum ooper pohanch gaye, wahan Hazrat **IDREES** alaihis salaam ko paya , Maine unko Salaam kiya, unho ne bhi wahi kaha **مرحبا بك من أخ و نبي** phir hum paanchwe Aasman par pohanche to wahan bhi Jibrael alaihis salam se hasb e saabiq sawaal jawab hua darwaza khol diya gaya to hum ooper pohanche, wahan Hazrat **Haroon** alaihis salaam ko paya Maine unko Salaam kiya unho ne bhi **مرحبا**

کھا، پھر ہم چاہے
 آسمان تک پہنچنے والے بھی اس کے
 سابق جبرائیل کے سلام سے سوال
 جواب ہو گا جب دروازہ کھل دیا گیا تو
 ہم اوپر پہنچ گئے والے حضرت
Moosa کے سلام کو پایا، میں نے
 سلام کیا انہوں نے بھی کھا
 کھا جب میں آگے بڑھ گیا تو وہ
Roney لگے ان سے سوال کیا گیا کہ آپ
 کے رونی کا سبب کیا ہے؟ انہوں نے جواب
 دیا کہ ایک لڑکا میرے پاس پیدا ہوا
 اس کی امت کے لوگ جنت میں داخل ہونگے
 جو میری امت کے داخل ہونے والے سے
 افضل ہونگے (دوسری روایت میں ہے کہ
 اس کی امت کے داخل ہونے والے میری
 امت سے زیادہ ہونگے) پھر ہم ساتھ
 آسمان پر پہنچنے والے بھی جبرائیل
 کے سلام سے اس کے سابق سوال
 جواب ہوا، جب دروازہ کھل گیا تو
 ہم اوپر پہنچنے والے حضرت
Ibrahim کے سلام کو پایا میں نے
 ان کے سلام کیا انہوں نے فرمایا مرحبا
 من ابن و نبی (حضرت آدم کے سلام
 اور حضرت Ibrahim کے سلام نے مرحبا
 من ابن و نبی کیلئے فرمایا کیونکہ آپ ان کی

nasal me the baqi Hazraat ne مرحبا بك من أخ و نبي farmaya)

Albaitul Ma'moor Aur Sidratul Muntaha Ka Mulaheza Farmana

Uske baad **AL BAITUL MA'MOOR** mere saamne kardiya gaya. Maine Jibraeel alaihis salaam se sawal kiya ye Kya hai? Unho ne jawab diya ke ye AL Baitul Ma'moor hai isme rozana 70000 **FARISHTE** Namaz padhte hain , jab Nikal kar chale jate hain to kabhi bhi wapas nahi hote phir mere samne **Sidratul Muntaha** ko laya gaya. Kya dekhta hu ke uske BEER E HIJR (HIJR ek jagah thi jahan bade bade Matkey banaye jate the) ke matkon ke barabar hain aur uske pattey Hathi ke Kaano ke barabar hain.

Sidratul Muntaha ki jad me 4 Nehren nazar aayin, 2 Baatini Nehren aur 2 Zaahiri Nehren. Maine Jibraeel alaihis salaam se daryaft kiya unho ne bataay ke Baatini 2 Nehren Jannat ki Nehren hain aur Zaahiri 2 Nehren **FURAAT** aur **NEEL**

hain. (Furaat Iraaq me aur Neel Misr me hai)

50 Namazon Ka Farz Hona Aur Moosa Alaihis Salaam Ke Tawajjah Dilane Par Baar Baar Darkhast Par 5 Namazen Reh Jaana

Iske baad mujh par 50 Namazen Farz ki gayi , mai wapis aaya yahan tak ke **Moosa** alaihis salaam ke paas pohanch gaya unho ne daryaft kiya (ke apni Ummat ke liye) ap ne kya kiya? Maine kaha mujh par 50 Namazen FARZ ki gayi hai, Moosa alaihis salaam ne kaha ke Mai logon ko ap se ziada jaanta hun, Bani Israeel ke sath maine badi mehnat ki hai (wo log Mafrooza Namazon ka ahtemam na karsake) Bila shubah apki Ummat ko itni Namazen padhne ki taqat na hogi, Jaayye apne Rabb se takhfeef ka sawal kijye. Mai wapas Lauti aur Allah Jalle Shaanahu se takhfeef ka sawal kiya to Allah ne 40 Namazen Baaqi rakhin, Moosa alaihis salaam ne phir wahi baat kahi, maine phir Allah Ta'ala se takhfeef ka sawal kiya to 30 Namazen baqi reh gayin,

Moosa alaihis salaam ne phir tawajjah dilaai to takhfeef ka sawal karne par Allah Ta'ala ki taraf se 20 Namazen kardi gayi, phir Moosa alaihis salaam ne usi tarah ki baat kahi to darkhast karne par Allah Ta'ala ki taraf se 10 Namazen kar di gayin, Mai Moosa alaihis salaam ke paas aaya to unho ne phir wahi baat kahi, Mere darkhast karne par Allah Ta'ala ne 5 Namazen baqi rehne dii, mai Moosa alaihis salaam ke paas aaya to unho ne phir wahi baat kahi, maine kaha maine tasleem karliya (ab darkhast nahi karta) is par Allah Ta'ala ki taraf se ye Nidaa di gayi ke Maine Apne Fareeze ka hukum baqi rakha aur Apne Bando se takhfeef kardi aur Mai ek Neki ka badla 10 bana kar deta hun (lihaza ada karne me 5 hain aur sawab me 50 hi rahin)

Ye Riwayat **Saheeh Bukhari** me **safha 455** par hai aur **SAHEEH BUKHARI** me **safha 471** par Hazrat Anas Razi Allahu anhu se ba wasta Hazrat Abu Zarr Razi Allahu anhu jo Meraaj ka Waqia naqal kiya hai usme Hazrat **Ibrahim** alaihis salaam

ke **MARHABAA** kehne ke tazkire ke baad yun hai ke Ap ne farmaya ke phir mujhe Jibraeel aur oopar le kar chadhe yahan tak ke mai aisi jagah par pohanch gaya jahan Qalmon ke likhne ki Aawazen aarahe thi. Uske baad 50 Namazen FARZ hone aur uske baad **MOOSA** alaihis salaam ke tawajjah dilane aur baargaah e Ilaahi me Baar baar sawal karne par 5 Namazen baqi rehna ka zikr hai aur uske Akheer me ye hai ke Allah Ta'ala ne farmaya "لا يبدل" **القول لدي** ke Mere paas baat nahi badli jaati (50 Namazen FARZ karden to 50 hi ka sawab milega) aur SIDRATUL MUNTAHA ke bare me farmaya ke usey aise aise Rango ne Dhaamp rakha tha jinhe Mai nahi jaanta phir Jannat me Daakhil kar diya gaya, wahan dekhta hun ke **Motiyon** ke **Gumbad** hain aur uski **MITTI MUSHK** hai.

Safha 548 par bhi **Imam Bukhari rah** ne **Hadees e Meraaj** zikr ki hai wahan bhi Hazrat Anas Razi Allahu anhu se ba-tawassut Hazrat Maalik Bin Sa'sa' Ansari razi Allahu anhu Riwayat ki hai

usme AL BAITUL MA'MOOR ke zikr ke baad yun hai ke phir mere paas ek Bartan me **Sharaab** aur ek Bartan me **Doodh** aur ek Bartan me **Shahed** laaya gaya maine **DOODH** le liya jis par Jibraeel alaihis salaam ne kaha yahi wo Fitrat hai yani **DEEN E ISLAAM** hai jis par Aap hain aur apki Ummat hai, is Riwayat me ye bhi hai ke Jab **5 Namazen** reh gayiin to Hazrat **Moosa** alaihis salaam ne mazeed takhfeef karane ke liye kaha to Apne farmaya : Maine apne **Rabb** se yahan tak sawal kiya ke sharmaa gaya ab to Mai raazi hota hu Tasleem karta hu. **(SAHEEH BUKHARI)**

NAMAZON KE ILAWA DEGAR 2 IN'AAM

Meraj ki Raat me jo Namazon ka In'aam mila aur 5 Namazen padhne par 50 Namazon ka **sawaab** dene ka Allah Jalle Shanahu ne jo Wada farmaya uske sath ye bhi In'aam farmaya ke **Surah Baqara ki Aakhri Aayaat (Aamanr Rasool se lekar Aakhir tak)** Inayat farmayen aur sath hi is Qanoon ka bhi Aelaan farma diya ke

Rasoolullah sallallahu alaihi wasallam ke Ummatiyo ke badey badey Gunaah Bakhsh diye jayenge jo **SHIRK** na karete hon (**Saheeh Muslim jild 1 safha 97**) matlab ye hai ke **Kabeera Gunahon** ki wajah se Hamesha Azaab me na rahenge balke **TAUBAH** se Maaf hojayenge ya Azaab bhugat kar chutkara hojayege. (**Imam Nawawi ne farmaya**)

Kaafir aur Mushrik Hamesha Dozakh me rahenge.

MERAAJ ME DEEDAR E ILAHI

Isme ikhtelaaf hai ke Rasoolullah sallallahu alaihi wasallam **SHAB E MERAAJ** me **Deedar e Khuda wandi** se Musharraf hue ya nahi aur agar Ruyat (deedar) hui to wo Ruyat Basari thi ya Qalbii thi yani Sar ki Aankho se dekha ya Dil ki Aankho se deedar kiya.

Jamhoor Sahaba aur Tabaeen ka yahi mazhab hai ke Huzoor sallallahu alaihi wasallam ne apne parwardigaar ko

Sar ki aankho se dekha aur Muhaqqiqeen ke nazdeek yahi Qaul Raajeh aur Haq hai.

Hazrat Ayesha Razi Allahu anha Ru'yat ka Inkaar karti thin aur Hazrat Ibne Abbas razi Allahu anhu Ru'yat ko sabit karte the aur Maante the , Jamhoor Ulama ne isi Qaul ko Tarjeeh di hai. **Allama Nawawi** Rahmatullahi alaih Sharah Muslim me likhte hain. Asal is baab me Ibne Abbas razi Allahu nahu ki Hadees hai

وَالْأَصْلُ فِي الْبَابِ حَدِيثُ بَنِ عَبَّاسٍ حَبْرِ الْأُمَّةِ وَالْمَرْجُوعِ إِلَيْهِ فِي
الْمُعْضَلَاتِ وَقَدْ رَاجَعَهُ بَنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ فِي هَذِهِ الْمَسْأَلَةِ
وَرَأْسَهُ هَلْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ فَأَخْبَرَهُ أَنَّهُ رَأَاهُ وَلَا
يَقْدَحُ فِي هَذَا حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لِأَنَّ عَائِشَةَ لَمْ تُخْبِرْ أَنَّهَا
سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَمْ أَرِ رَبِّي وَأَمَّا ذَكَرَتْ مَا
ذَكَرَتْ مُتَأَوَّلَةً لِقَوْلِ اللَّهِ تَعَالَى وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يَرْسُلَ رَسُولًا وَلِقَوْلِ اللَّهِ تَعَالَى لَا تَدْرِكُهُ
الْأَبْصَارُ وَالصَّحَابِيُّ إِذَا قَالَ قَوْلًا وَخَالَفَهُ غَيْرُهُ مِنْهُمْ لَمْ يَكُنْ قَوْلُهُ حُجَّةً
وَإِذَا صَحَّتِ الرُّوَايَاتُ عَنْ بَنِ عَبَّاسٍ فِي إِبْطَالِ الرُّؤْيَةِ وَجَبَ الْمَصِيرُ
إِلَى إِبْطَالِهَا فَإِنَّهَا لَيْسَتْ بِمَا يُدْرِكُ بِالْعَقْلِ وَيُؤْخَذُ بِالظَّنِّ وَإِنَّمَا يُتَلَقَّى

بِالسَّمَاعِ وَلَا يَسْتَجِيزُ أَحَدٌ أَنْ يَظُنَّ بِابْنِ عَبَّاسٍ أَنَّهُ تَكَلَّمَ فِي هَذِهِ
الْمَسْأَلَةِ بِالظَّنِّ وَالْإِجْتِهَادِ. (5/3)

قلت لم اجد التصريح من ابن عباس انه راي ربه تعالى بعيني رأسه
وروي مسلم عنه انه رآه بقلبه وفي رواية رواه بفواده مرتين والعلم عند
الله العليم.

(Allah behter jaanta hai)

وَلَقَدْ ثُمَّ دَنَا فَتَدَلَّى Surah Najam me jo

aya hai رَأَاهُ نَزَلَةً أُخْرَى ، عِنْدَ سِدْرَةِ الْمُنتَهَى

iske baare me Hazrat Ayesha Razi Allahu
anha farmati hain ke Inme Jibraeel alaihis
salaam ka dekhna muraad hai, Rasoolullah
sallallahu alaihi wasallam ki Khidmat me
Jibraeel alaihis salaam Insaani Soorat me
aaya karte the **SIDRATUL MUNTAHA** ke
qareeb Aapne unko Asal Soorat me aur is
haalat me dekha ke unke **600 parr** the
unho ne UFUQ ko bhar diya tha.

Hazrat Abdullah Bin Masood razi
Allahu anhu bhi yahi farmate the ke

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى aur فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى se
Jibraeel alaihis salaam ka Qareeb hona aur
dekhna Muraad hai.

(Saheeh Muslim Jild 1, Safha 97, 98)

Quraish Ki Takzeeb Aur Un Par Hujjat Qayam Hona

Baitul Muqaddas tak pohanchna
phir wahan se Aasmano tak tashreef
lejana aur **MAKKAH MUAZZAMA** tak
wapis aajana ek hi Raat me ho, wapis hote
hue **Quraish** ke ek Tijarati Qaafle se
mulaqat hui jo Shaam se waapis ho raha
tha , Subah Jab Aap sallallahu alaihi
wasallam ne **Meraaj** ka waiqa bayan kiya
to Quraish Tajjub karne lagey aur
Jhutlaane lagey aur Hazrat **Abu Bakr
Siddiq** Razi Allahu anhu ke paas pohanche
unse kaha ke **MUHAMMAD** (sallallahu
alaihi wasallam) bayan kar rahe hain ke
Unho ne Raat ko is is tarah safar kiya phir
Subah hone se pehle Waapis aagaye,
Hazrat **Abu Bakr Siddiq** Razi Allahu anhu
ne kaha ke “**Agar unho ne ye bayan kiya**

hai to SACH farmaya hai". Hazrat Abu Bakr Siddiq razi Allahu anhu se wo Log kehne lagey ke Kya tum is baat ki bhi tasdeeq karte ho, Unho ne farmaya ke Mai to isse bhi ziada Ajeeb baton ki tasdeeq karta hun aur wo ye ke Aasmaan se Aapke paas Khabar aati hai. Isi wajah se unka Laqab **SIDDIQ** pad gaya.

(Dalalilun Nabuwwat Lil Baihaqi Jild 2 Safha 360)

Allah Ta'ala Ne Baitul Muqaddas Ko Ap Sallallahu Alaihi Wasallam Ke Saamne Pesh Farmadiya

Quraish e Makkah tijarat ke liye **SHAAM** (Syria) jaya karte the **Baitul Muqaddas** unho ne dekha hua tha kehne lagey Acha agar Aap raat Baitul Muqaddas gaye the, usko dekha hai usme Namaz padhi hai to batayye Baitul Muqaddas me Fulaan Fulaan cheez kaisi hai? (yani iske Sutoon o Darwazon aur doosri Cheezon ke bare me sawaal karna Shuru kardiya) us waqt Aap sallallahu alaihi wasallam

HATEEM me tashreef rakhte the , Ap sallallahu alaihi wasallam ne farmya: Un logon ke sawaal par mujhe Badii bechaini hui ke us jaisi bechaini kabhi nahi hui thi, maine **Baitul Muqaddas** ko dekha to tha lekin Khoob achi tarah uski har har cheez ko Mehfooz nahi kiya (iska kya andaza tha ke un cheezon ke bare me sawaal kiya jayega) Allah Ta’ala ne **Baitul Muqaddas** ko Meri Taraf is tarah Utha diya ke Mujh se Quraish e Makkah jo bhi kuch poochte the Mai un sab ka jawaab deta raha.

(SAHEEH MUSLIM Jild 1 Safha 96)

Baaz riwayaat me yun hai “Allah Ta’ala ne Baitul Muqaddas ko mere liye wazeh tareeqe par raushan farmadiya , Mai usey dekhta raha aur uski Jo Nishaaniyan pooch rahe the wo maine Unhe batata raha.” **(SAHEEH BUKHARI JILD 1 SAFHA 548)**

Tafseer Ibne Kaseer safha 15 jild 3 me hai ke Jab Aap sallallahu alaihi wasallam ne **Baitul Muqaddas** ki Alaamaat sab batadiin to wo log jo Ap ki

baat me Shak karne ki wajah se Baitul Muqaddas ki Nishaniyan daryافت kar rahe the kehne lagey ke **Allah ki Qasam Baitul Muqaddas** ke bare me Saheeh Bayan diya.

Rasoolullah sallallahu alaihi wasallam ne Quraish e Makkah ko ye bhi bataya ke Mujhe Safar me Fulaan waadi me Fulaan Qabeele ka Qaafila mila unka ek Oont Bidak gaya tha, Maine Unhe bataya ke tumhare Oont Fulaan jagah par hai ye us waqt ki baat hai jab mai **Baitul Muqaddas** ki taraf jaa raha tha , phir jab mai waapis aaraha tha to **Maqaam e Zajnaan** me pohancha to dekha ke wo log so rahe hain, ek bartan me paani tha jise unho ne kisi cheez se dhaank rakha tha maine uska dhakkan hata diya aur paani pii kar usi tarah dhaank diya jis tarah se Dhaka hua tha (Ahle Arab Paani doodh aur degar Mamooli cheezon ke bare me Aam taur se be Ijazat kharch par aetraaz nahi karte the aisi cheezen bilaa ijazat istemaal me lana uske haan Riwaaj pazeer tha. Ijazat e Aamma ki wajah se Sareeh Ijazat ki zaroorat Mehsoos nahi karte the)

Ap sallallahu alaihi wasallam ne mazeed farmaya ke wo Qaafila abhi **Tan'eem** ki ghaati se Zahir hone wala hai, unke aagey aagaey Chitakbarey rang ka oont hai uske oopar saamaan ke 2 borey hain, ek siyaah(black) rang ka aur doosra sufaid(white) rang ka hai, ye baat sun kar wo log jaldi jaldi **Tan'eem** ki ghaati ki taraf chal diye wahan dekha ke waaqai mazkoora Qaafila aaraha hai aur uske aagey Wahi oont hai jab us Qaafile par guzarne ki tasdeeq hui to un logon ne Qaafiley waalon se poocha ke tum ne kisi bartan me paani rakha tha unho ne kaha ke **Haan**, Hum ne ek bartan me paani dhank diya tha, phir dekha ke wo bartan usi tarah dhanka hua hai lekin usme paani nahi hai phir Qaafiley walon se sawaal kiya gaya ke kya tumhare Oont Bidak gaya tha? Unho ne kaha ke Haan, hamara ek Oont Bidak kar chala gaya tha, hum ne ek Aadmi ki Awaaz suni jo hame bulaa raha tha ye tumhare Oont hai, ye Awaaz sun kar hum ne use pakad liya, baaz riwayaat me hai ke Aap sallallahu alihi wasallam ne Qaafile walon ko Salaam

bhi kiya tha aur unme se Baaz sunne walon ne kaha tha ke Ye **Muhammad (sallallahu alaihi wasallam)** ki Awaaz hai.

(Tafseer Ibne Kaseer Safha 14 Jild 3, Al Bidaaya Wan Nihaaya Safha 110 Jild 3)

Hiraqal Qaisar E Rome Ke Samne Ek Paadri Ki Gawahi

7 Hijri me Rasoolullah sallallahu alaihi wasallam ne Baadshahon ko Dawat e Islaam ke Khutoot (letters) likhe hain unme se ek **Hiraqal** ke naam bhi tha jo Romiyon ka badshah tha. Shaam (syria) us waqt uske zer e nageen tha, wo Shaam aaya hua tha, idhar se Hazrat **Dehya Kalbi** Razi Allahu anhu Ap sallallahu alaihi wasallam ka Waala naama lekar Shaam pohanche aur Wo **BASRAA** ke Governor ko dediya, usne **Hiraqal** ko pohancha diya, ye us waqt ki baat hai jab ke **Quraish e Makkah** ka ek Qaafila Tijarat ke liye Mulk e Shaam pohancha

hua tha, Hiraqal ne kaha ke dekho kuch Arab ke log aye hue hain to unhe Bulaao taake mai un se in sahib ke bare me Maaloomaat haasil karun jinho ne Mere paas Khat likha hai, chunanche ye log Hiraqal ke darbaar me haazir kiye gaye, Hiraqal ne poocha tum me in Sahab se ziada Qareeb tar kaun hai jo apne ko Allah ka Nabi batate hain. Abu Sufyan bhi taajiron ke Qaafile me the, Abu Sufyan ne kaha ke mai qareeb tar hun. Hiraqal ne Abu Sufyaan se kaha ke dekho mai tum se sawaal karunga Saheeh jawab dena. Abu Sufyan us Waqt Musalman nahi the. Rasoolullah sallallahu alaihi wasallam ke mukhaalif the, unho ne chaaha ke koi aisi baat keh den jis se Aap sallallahu alaihi wasallam ki haisiyat gir jaye aur Ap ke Daawa e Nabuwwat me wo Apko sach na samjhe. (Saheeh Bukhari safha 4 jild 1)

Bhot hi soch bichaar ke baad Abu Sufyaan ne ye baat Nikaali ke who ye kehte hain ke Mai Makkah ki sarzameen se ek hi raat me aaya aur Baitul Muqaddas pohancha aur phir usi raat me Subah hone

se pehle Makkah pohanch gaya (Abu Sufyan ka khayal tha ke ye ek aisi baat hai jis ki wajah se Qaiser Aap sallallahu alaihi wasallam ke bare me zaroor hi badgumaan hojayega, lekin hua ye ke) wahan Qaisar ke paas **Nasraaniyo** ke ek **Paadri** khada hua tha , Abu Sufyan ki baat sun kar wo paadri bole ke haan mujhe us raat ka ilm hai (jis me aisa waqia hua hai ke wahan baaz Hazraat aaye aur unho ne Namaz padhi) Qaisar ne uski taraf dekha aur daryaft kiya ke tujhe iska kya pata hai? Us paadri ne kaha ke mai Rozana raat ko **Masjid** ke darwaze band kar ke sota tha mazkoorah raat me jab maine Saare Darwaze band kar diya lekin ek darwaza band na hosaka us waqt wahan jo log maujood the, Maine unse madad li aur hum sab ne usey harkat dene ki koshish ki lekin usey Harkat na de sakey, aisa maloom hota tha jaise hum kisi pahad ko uski jagah se hata rahe hain. Us paadri ne bataya Mai 2 Baab (darwazey) khuley hue chord aaya aur jab subah ko waapis aaya to dekha ke Masjid ke Goshey me pathar

ke andar ek Suraakh hai aur usme ek **Janwar** ke bandhne ka nishaan hai, ye dekh kar maine apne sathiyo se kaha ke Maloom hota hai ke ye darwaza aj is liye Khula rakha gaya ke yahan kisi **Nabi** ki aamad hui hai aur usne hamari is Masjid me NAMAZ padhi hai.

(TAFSEER IBNE KASEER safha 24 jild 3)

Safar E Meraj Ke Baaz Mushahedaat

Meraj ke safar me Rasoolullah sallallahu alaihi wasallam ne bhot si cheezen dekhin jo Hadees aur Shurooh e Hadees me jagah jagah muntashir hain. **Imam Baihaqi** rah ne **DALAILUL NABUWWAT** jild 2 me aur Hafez Noor uddin Haithmi rah ne **Majmua Zawaid** jild 1 me aur Allama Muhammad Bin Suleman Al Maghribi ne **Jamul Fawaid** jild 3 me aur Hafez Ibne Kaseer rah ne apni Tafseer me aur Allama Ibne Hishaam ne apni Seerat me jama kiya hai.

Aalam e Alawi me jo cheezen mulaheza farmayi, riwayaat e saabiqa me unme se bhot zikr kardi gayi hain, ab Aalam e Suflaa ke baaz mushahedaat zail me likhe jate hain.

1) Hazrat Moosa Alaihis Salam Ko Qabar Me Namaz Padhte Hue Dekhna

Hazrat Anas Razi Allahu anhu se Riwayat hai Rasoolullah sallallahu alaihi wasallam ne bayan farmaya ke Jis Raat mujhe Sair karai gayi Mai Moosa alaihi salaam par guzra wo Apni **QABAR** me **NAMAZ** padh rahe the.

(Saheeh Muslim Jild 2 Safha 268)

2) Aise Logon Par Guzarna Jin Ke Hont Qainchiyo Se Kaate Jarahe The

Hazrat Anas razi Allahu anhu se ye bhi Riwayat hai ke Rasoolullah sallallahu alaihi wasallam ne Irshad farmaya ke

“Jis raat mujhe Sair karai gayi
us raat me, Maine kuch logo ko
dekha jin ke Hont **AAG ki**
Qainchiyon se Kaate jarahe hain,
Maine Jibraeel alaihis salaam se
daryaft kiya ke ye kaun log hain?
Unho ne jawab diya ke ye Ap
sallallahu alaihi wasallam ki **Ummat**
ke **Khateeb** hain jo logon ko
BHALAI ka hukm dete hain aur
Apni Jaano ko bhool jaate hain. Aur
ek Riwayat me yun hai ke Ap
sallallahu alaihi wasallam ki Ummat
ke Khateeb hain jo wo Baaten kehte
hain jin par wo Khud Aamil nahi,
aur Allah ki Kitab padhte hain aur
Amal nahi karte”

(Mishkaatul Masabeeh Safha 438)

3) **Kuch Log Apne Seenon Ko Naakhunon Se Cheel Rahe The**

Hazrat Anas Razi Allahu anhu
se Riwayat hai ke Rasoolullah
sallallahu alaihi wasallam ne Irshad
farmaya ke Jis raat mujhe Meraj

karai gayi mai aise Logon par guzra jin ke **taambey ke Naakhun** the wo Apne **Chehron** aur **Seenon** ko cheel rahe the, Maine kaha ke Aye Jibrael !ye kaun log hain? Unho ne jawab diya ke wo log hain jo **Logon ke Gosht Khaate** the (yani unki **GHEEBAT** karte hain) aur unki Be Aabrui karne me pade rehte hain.

(Abu Dawood, Mishkat 429)

4) **Sood Khoron ki Bad Haali:**

Hazrat Abu Hurairah Razi Allahu anhu se Riwayat hai keh Rasoolullah sallallahu alaihi wasallam ne Irshad farmaya keh jis raat Mujhe sair karayi gayi mai aise logon par guzra jin ke pet itne bade bade the (jaise insano ke rehne ke) ghar hote hain un me saamp the jo baher se unke peton me Nazar aarahe the. Maine kaha keh Aye Jibraeel! Ye kaun log hain unho ne kaha ye **sood khane wale** hain.

(Mishkaatul Masabeeh safha 246)

5) Farishton ka Pachna lagane ke liye Takeed karna

Hazrat Abdullah Bin Masood Razi Allahu anhu se Riwayat hai keh Rasoolullah sallallahu alaihi wasallam ne Meraj ke safar me pesh aane wali jo baaten bayan farmayin un me ek ye baat bhi thi keh Ap farishton ki jis Jamat par bhi guzre, unho ne kaha keh Ap sallallahu alaihi wasallam apni Ummat ko Hajamat yani **pachna** lagane ka Hukum dije.

(Mishkatul masabeeh Safha 138 az Tirmizi o Ibne Majah)

Arab me Pachna lagane ka bhot riwaaj tha, us se zaaid Khoon aur Faasid Khoon Nikal jata hai, blood pressure ka marz jo aam hogaya hai us ka bhot acha ilaaj hai, logon ne use bilkul hi chord diya hai, Rasoolullah sallallahu alaihi

wasallam apne sar me aur apne
Mondon ke darmiyan pachna
lagwate the. (Hawala e baala)

6) Mujahideen ka Sawaab

Hazrat Abu Huraira Razi
Allahu Anhu ne bayan kiya keh Nabi
Kareem sallallahu alaihi wasallam
Jibraeel Alaihis salam ke sath chale
to Ap sallallahu alaihi wasallam ka
ek aisi Qaum par Guzar hua keh jo
ek hi din me takhm rezi (beej bona)
bhi karlete hain aur ek hi din me
kaat bhi lete hain aur kaatne ke
baad phir waisi hi hojati hai jaise
pehle thi, Ap sallallahu alaihi
wasallam ne Jibraeel alaihis salam
se daryaft farmaya keh ye kaun log
hain? Jibraeel alaihis salam ne kaha
keh yeh log *Allah ki raah me **Jihad***
karne wale hain, in ki ek Neki saat
sau gunaa (700 times) tak badha di
jati hai aur yeh log jo kuch bhi
kharch karte hain Allah Ta'ala us ka
badl ata farmata hai.

7) Kuch Logon Ke Sar Patharon Se Kuchle Jaarahe The

Phir Aap ka ek aur qaum par guzar hua jin ke sar patharon se kuchle jaa rahe the, kuchle jaane ke baad phir waise hi hojate hain jaise pehle the, isi tarah silsila jari hai khatam nahi hota, Aap sallallahu alaihi wasallam ne poocha ye kaun log hain? Jibraeel alaihis salam ne kaha keh ye wo log hain jo Namaz se kaahili karne wale hain, sote hue reh jate hain.

8) Zakat Na Dene Walon Ki Badhaali

Phir ek aur Qaum par guzar hua keh jin ki **sharmgahon** par aage aur peeche cheethrde lipte hue hain, aur Oont aur bail ki tarah charte hain, aur Zaree' (aag ke kaante) aur Zaqqoom (Dozakh ka badtareen badboodar darakht) yani kaante daar aur Khabees darakht aur jahannam ka pathar khaa rahe hain,

Aap sallallahu alaihi wasallam ne poocha ye kaun log hain? Jibraeel alaihis salam ne kaha yeh wo log hain keh jo apne Maalon me **ZAKAT** nahi dete.

9) Sadaa Hua Gosht Khaane Waale Log

Phir Aap ka ek aisi qaum par guzar hua jin ke saamne *ek handi me paka hua gosht hai* aur *ek handi me kachcha aur sada hua gosht rakha hai*, yeh log sada hua gosht khaa rahe hain aur paka hua gosht nahi khaate, Aap sallallahu alaihi wasallam ne daryaft kiya yeh kaun log hain? Jibraeel alaihis salam ne kaha keh ye Aap sallallahu alaihi wasallam ki Ummat ka woh Shakhs hai keh jis ke paas Halaal aur Tayyib Aurat maujood hai magar wo ek Zaaniyah aur Faahishah Aurat ke sath shab baashi karta hai aur Subah tak usi ke paas rehta hai aur Aap sallallahu alaihi wasallam ki

Ummat ki woh Aurat hai jo Halal aur Tayyib Shauhar ko chod kar kisi zaani aur badkaar ke sath raat guzarti hai.

10) Lakdiyon Ka Bada Gattha Uthane Wala

Phir ek shakhs par Aap sallallahu alaihi wasallam ka guzar hua jis ke paas lakdiyon ka bhot bada ghatar hai wo use utha nahi sakta (lekin) aur ziyada badhana chahta hai, Aap sallallahu alaihi wasallam ne daryافت farmaya keh ye kaun shakhs hai? Jibraeel alaihis salam ne bataya keh yeh woh Shakhs hai jis ke paas logon ki **Amanaten** hain, un ki adaaigi ki taaqat nahi rakhta aur mazed Amanaton ka boj apne sar lene ko tayyar hai.

11) Ek Bail Ka Chote Se Suraakh Me Dakhil Hone Ki Koshish Karna

Us ke baad aise suraakh par guzar hua jo chota sa tha us me se ek bada bail nikla bail chahta hai keh jahan se nikla hai phir usi me dakhil hojaye. Aap sallallahu alaihi wasallam ne sawal farmaya keh ye kaun log hain? Jibraeel alaihis salam ne kaha keh yeh woh Shakhs hai jo koi bada kalimah keh deta hai (jo Gunah ka kalimah hota hai) us par wo Naadim hota hai aur chahta hai keh us ko wapis karde phir wo uski taqat nahi rakhta.

12) Jannat Ki Khushboo

Phir Aap sallallahu alaihi wasallam ek aisi waadi par pohanche jahan khoob achi khushboo aarahi thi aur Mushk ki Khushboo thi aur aawaz bhi thi, Aap sallallahu alaihi wasallam ne farmaya: ye kya hai? Jibraeel alaihis salam ne kaha keh yeh Jannat ki aawaaz hai, wo keh rahi hai keh *Aye mere **Rabb!*** Jo log mere andar rehne

wale hain wo laaiye aur apna
Wa'dah poora farmayye.

13) Dozakh Ki Awaaz Sunna

Uske baad ek aur waadi par
guzar hua wahaan saut e munkar
yani aisi aawaz suni jo naagawar thi,
Aap sallallahu alaihi wasallam ne
farmaya: ye kya hai? Jibraeel alaihis
salam ne jawab diya keh ye
Jahannam hai, ye Allah Ta'ala ki
baargaah me arz kar rahi hai keh jo
log mere andar rehne wale hain un
ko le aayye aur apna Wa'dah poora
farmayye.

(Jamul Fawaid Jild 3 Safha 151
Taba' Madeena Munawwara)

14) Ek Shaitan Ka Peeche Lagna

Moatta Imam Maalik me
bariwayat Yahya Bin Sayeed
(mursalan) naqal kiya hai keh jis
raat Rasoolullah sallallahu alaihi
wasallam ki sair karai gayi to Aap

sallallahu alaihi wasallam ne Jinnaat me se ek **Ifreet** ko dekha jo aag ka shola liye hue aap ka peecha kar raha tha, Aap sallallahu alaihi wasallam jab bhi (daayen baayen) iltefaat farmate wo nazar pad jata tha, Jibraeel alaihis salam ne arz kiya: kya mai apko aise kalimaat na batadoon keh un ko aap sallallahu aliahi wasallam padh lenge to is ka sho'lah bujh jayega aur ye apne muh ke bal gir padega? Aap sallallahu alaihi wasallam ne farmaya ke haan batado us par jibraeel alaihis salam ne kaha ke ye kalimaat padhen.

أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا
فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرِّ مَا يَخْرُجُ فِيهَا وَشَرِّ مَا ذَرَأَ فِي
الْأَرْضِ، وَشَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ. وَمِنْ طَوَارِقِ اللَّيْلِ
إِلَّا طَارِقٍ يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

Fawaid O Asrar Hukum
Mutalliqah Waqia E Meraj Shareef

Burraq Kya Tha Aur Kaisa Tha?

Lafz **Burraq**, **Bareeq** se mushtaq hai jo **safedi** ke maaine me aata hai aur ek qaul ye bhi hai keh ye lafz **Barq** se liya gaya hai **Barq Bijli** ko kehte hain us ki tez raftaari to maloom hi hai, isi tez raftari ki wajah se Burraq ka naam **Burraq** rakha gaya. Riwayaat e Hadees se maloom hota hai keh is Burraq par AanHazrat Sallallahu alaihi wasallam se pehle bhi Ambiya Kiraam alihumus salaatu wassalaam sawaar hote the, Imam Baihaqi rahmatullahi alaihi ne “**Dalailun Nabuwwat**” jild 2 safha 390 me likha hai keh Aap sallallahu alaihi wasallam ne farmaya

وَكَانَتْ الْأَنْبِيَاءُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ تَرْكَبُهُ قَبْلِي

(aur Hazraat e Ambiyaa kiraam
alihum assalaam mujh se pehle is
burraq par sawaar hote rahe hain)

Burraq Ki Shauqi Aur Uski Wajeh

Sunan Tirmizi (Tafseer Suratul
Israa') me hai keh Nabi kareem sallallahu
alaihi wasallam ne irshad farmaya keh jis
raat mujhe sair karayi gayi mere paas
Burraq laaya gaya jis ko lagaam lagi hui
thi aur Zain kasi hui thi, Burraq shauqi
karne laga, Jibraeel alaihis salam ne kaha
ke tu **MUHAMMAD** (sallallahu alaihi
wasallam) ke sath shauqi karta hai tere
ooper koi bhi aisa shakhs sawaar nahi hua
jo Allah ke nazdeek Muhammad sallallahu
alaihi wasallam se ziyadah Mukarram aur
Muazzaz ho, ye sunte hi Burraq paseena
paseena hogaya (Phir usne apna
naafarmani ka andaaz chord diya)

قال الترمذي هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Dalailun Nabuwwat me hai keh
Aap sallallahu alaihi wasallam ne farmaya
jab Burraq ne shouqi ki to Hazrat Jibraeel

alaihis salam ne us ka kaan pakad kar
ghumaya phir mujhe us par sawaar kiya.
(Dalailun Nabuwwat Jild 2 Safha 355)

Baaz riwayaat me hai keh jab Aap
sallallahu alaihi wasallam Baitul
Muqaddas pohanche to Hazrat Jibraeel
alaihis Salaam ne apni ungli se pathar me
suraakh kardiya phir us surakh se aap ne
Burraq ko baandha. (Ibne Kaseer)

Burraq ne Shouqi kyun ki? Is ke
bare me baaz hazraat ne farmaya hai keh
chunkeh ek arse daraaz guzar chuka tha
aur zamaanae fitrat me (yani us arse
daraaz me jab keh hazrat Eisa alaihis
salam aur Muhammad sallallahu alaihi
wasallam ke darmiyaan koi Nabi nahi
aaya tha) Burraq par koi sawaar nahi hua
tha, wo nayii si baat dekh kar chamakne
laga.(Fathul Baari Jild 7 Safha 207)

Aur baaz hazraat ne yun kaha hai ke
Burraq ka chamakna aur shouqi karna
bataur e khushi aur Fakhr ke tha keh Aaj
mujh par Aakhirul Ambiyaa aur Afzalul
Ambiyaa sallallahu alaihi wasallam

sawaar horahe hain.(Fathul Baari Jild 7 Safha 207)

Yeh aisa hi hai jaise ke ek martaba Aap sallallahu alaihi wasallam Hazrat Abu Bakr Siddiq , Hazrat Umar aur Hazrat Usman razi Allahu anhum ke sath **Sabeer** pahad par the wo pahad harkat karne laga Aap sallallahu alaihi wasallam ne farmaya ke **thair ja!** Tere oopar *ek Nabi hai, ek Siddiq hai aur do Shaheed hain.*
(Mishkaatul Masabeeh Safha 562)

Allah Ta'ala ko is par qudrat hai ke baghair **Burraq** ke safar kara sakta hai lekin Aap sallallahu alaihi wasallam ko tashreefan o takreeman Burraq par sawar kar ke le jaya gaya, agar sawaari na hoti to goya paidal safar hota kyun ke sawaar ba nisbat paidal chalne ke ziada muazzaz hota hai is liye Aap ko sawaari par safar karaya gaya. (Fathul Baari Jild 7 Safha 206)

Hazrat Jibraeel Alaihis Salam Ka Baitul Muqaddas Tak Aap Sallallahu Alaihi Wasallam Ke Sath Burraq Par Sawar

Hona Aur Wahan Se Zeene Ke Zarye Aasmano Par Jaana

Jab Makkah Mukarrama se Baitul Muqaddas ke liye rawaangi hui to Hazrat Jibrael alaihis salam bhi Aap sallallahu alaihi wasallam ke sath Burraq par sawar hogaye, Aap sallallahu alaihi wasallam ko peeche bithaya aur khud bataure rehbar ke aage sawaar hue.

(Fathul Baari Jild 7 Safha 208)

Dono Hazraat Burraq par sawaar ho kar Baitul Muqaddas pohanche, wahaan dono ne do do (2,2) Rakat Namaz padhi, phir AanHazrat Sarwar e Aalam Sallallahu alaihi wasallam ne Hazraat e Ambiya Kiraam aliahumus salam ko Namaz padhai jab Aasmano ki taraf tashreef lejane lagey to ek Zeenah laaya gaya jo bohot hi ziada khoobsoorat tha aur baaz riwayaat me hai ke wo motiyon se jada hua tha, Aalam e Baala ka safar karte waqt Aap sallallahu alaihi wasallam ke daayen baayen farishte the. AanHazrat Sarwar e Aalam sallallahu alaihi wasallam aur Hazrat Jibrael alaihis

salam dono zeenah ke zarye Aasman tak pohanche aur Aasmaan ka darwaza khulwaya.

(Fathul Baari Jild 7 Safha 207-209)

BAABUL HAFAZAH

Pehle Aasman ke darwaze ke bare me farmaya ke wo **Baabul Hafazah** hai aur farmaya ke us par ek farishta muqarrar hai jis ka naam **Ismail** hai uske maatahet 12000 farishte hain aur har farishte ke maatahet 12000 hain, jab AanHazrat Sarware Aalam Sallallahu aliahi wasallam ne ye baat bayan farmayi to ye Aayat tilawat ki

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

(Fathul Baari Jild 7 Safha 209, Seerat Ibn e Hishaam)

**Pehle Aasmaan Par Darogha E
Jahannam Se Mulaqaat Hona Aur
Jahannam Ka Mulahizah Farmana**

Jab Aap sallallahu alaihi wasallam Samaa e Dunya yani Qareeb wale Aasman me daakhil hue to jo bhi farishta milta tha hanste hue bashashat aur khushi ke sath milta tha aur khair ki dua deta tha, unhiin me ek aise farishte se mulaqat hui jis ne mulaqat bhi ki aur Dua bhi di lekin wo hansa nahi, Aap sallallahu alaihi wasallam ne jibraeel alaihis salam se poocha ke ye kaunsa farishta hai? Unho ne jawab diya ke yeh **MAALIK** hai jo **DOZAKH** ke **DAROGHA** hai yeh agar Aap se pehle ya apke baad kisi ke liye hansta to aap ki mulaqat ke waqt apke saamne use hansii aajati ye farishta hansta hi nahi hai. Aap sallallahu alaihi wasallam ne Hazrat Jibraeel alaihis salam se farmaya is farishte se kahiiye ke mujhe Dozakh dikhaye. Jibraeel alaihis salam ne us se kaha ke

يا مالك اري محمد النار

(Aye Maalik Muhammad sallallahu alaihi wasallam ko Dozakh dikhaa do) is par us farishte ne Dozakh ka Dhakkan uthaya jis

ki wajah se Dozakh josh maarti hui oopar uth aayi. Aap sallallahu alaihi wasallam ne farmaya: Aye Jibraeel! Is ko kahiyye ke Dozakh ko apni jagah wapas karde, chunanche Jibraeel alaihis salam ne us farishte se kaha ke is ko wapas kardo, farishte ne use waapas hone ka hukm diya jis par woh wapas chali gayi jis par usne Dhakkan dhak diya.

Aasmaanon Ke Muhafizeen Ne Hazrat Jibraeel Alaihis Salam Se Ye Sawaal Kyun Kiya Keh Aap Ke Sath Kaun Hai, Kya Unhe Bulaya Gaya Hai?

Hazrat Jibraeel alaihis salam ne jab darwaza khulwaya to Aasmanon ke zimme daaron ne hazrat Jibraeel alaihis salam se ye sawal kiya ke Apke sath kaun hain unho ne jawab diya ke Muhammad (sallallahu alaihi wasallam) hain is par sawal hua kya unhe bulaya gaya hai? Hazrat Jibraeel alaihis salam jawab dete rahe ke Haan inhe bulaya gaya hai is par darwaze khole jaate rahe aur aap oopar pohanchte rahe. Yahan yeh sawal paida

hota hai ke **Malaa e A'laa** ke hazraat ne ye sawal kyun kiye? Kya Jibraeel alaihis salam ke bare me unhe ye gumaan tha ke wo aisi shakhsiyat ko sath le aaye honge jise oopar bulaya na gaya ho? Is ka jawab ye hai ke **Malaa e A'laa** ke Hazraat ko pehle se maloom tha ke aaj kisi ki aamad hone wali hai lekin AanHazrat Sallallahu alaihi wasallam ka **Sharf** badhane ke liye aur khushi zaahir karne ke liye ye sawal jawab hua, aur is me ye hikmat bhi thi ke Nabi Akram sallallahu alaihi wasallam ko pata chal jaye keh Aap ka Ism e Giraami **Malaa e A'laa** me maroof hai. Jab ye sawal kiya gaya ke Aap ke sath kaun hai? To Hazrat Jibraeel alaihis salam ne jawab diya ke Muhammad (sallallahu alaihi wasallam) hain agar wo Aap ke Ism e girami se waqif na hote aur aap ki shakhsiyat se muta'arif na hote to yun sawal karte ke Muhammad kaun hai? Isi se pehle darwaze na kholne ki hikmat bhi maloom hogayi aur wo yeh hai ke aap ko ye batana tha ke aap se pehle zameen ke rehne walon me se kisi ke liye is tareeqe

par aasman ka darwaza nahi khola gaya
ke wafaat se pehle dunyawī zindagi me
hote hue qaasid bhej kar bulaya gaya ho.
Jahan aksar mehmaan aate hon aur
baarhaa aate rehte hon wahan yahi baat
hai ke pehle se darwaze khol diye jaate
hain, Dunya me aisa hi hota hai aur
chunkeh har mehman ke liye darwaze
khol diye jate hain is liye isme kisi
khusoosiyat aur imtiyaz ka izhaar nahi
hota lekin Meraj ka mehmaan be misaal
mehmaan hai na us se pehle kisi ko ye
mehmani naseeb hui, na us ke baad, aur
mehmaani bhi aisi nahi keh America wala
Asia chala aaya ya Asia wala Africa chala
gaya, yani khaki Insan khaak hi par
ghoomta raha balkeh wo aisi mehmani thi
ke farsh e khaak ka rehne wala Saba' (7)
samawaat(aasmaan) se guzarta hua
Sidratul Munteha tak pohanch gaya
jahan us chaheete mehman ke siwa koi
nahi pohancha (sallallahu Ta'ala alaihi wa
aalihi biqadri kamaalihi wa jamaalih).
Chunkeh Insan me se koi wahan nahi jaata
aur wahaan ki raah **mutabazil** nahi hai is

liye Hikmat ka taqaaza ye hua ke har har
aasman ka darwaza aamad par khola jaye
taake wahan ke shaiqeen aur muqeemeen
ko mu'azzaz mehman ka martabah
maloom hota chala jaye aur ye jaan len ke
ye koi aisi hasti nahi hai jis ko baghair
darkhwast ke bulaya gaya hai aur jis ke
liye aaj woh darwaze khole jaarahe hain jo
kabhi kisi ke liye nahi khole gaye
darhaqeeqat ye aezaaz us aezaaz se ziyadah
hai ke pehle se darwaze khule rahen jo
doosron ke liye bhi khule rahe hon

(Qaala ibnul Muneer Hikmatuhu...39)

(Fathul Baari Jild 1 safha 461)

Joon hi koi darwazah khat khataya
gaya us aasman ke rehne wale mutawajjeh
hue aur ye samajh liya ke kisi ahem
shakhsiyat ki aamad hai aur phir Jibraeel
alaihis salam se sawal o jawab hua, is se
haazireen ko mehmaan ka ta'aruf aur
tashakklus haasil hogaya pehle sab ne
Mehman ka naam suna phir ziyarat ki.
Mehman ki aamad ke baad jo ta'aruf
haazireen se karaya jata hai wo darwaza

khatkhatane aur Hazrat Jibraeel alaihis salam ke naam daryaft karne se haasil hogaya, Zaahir hai ke aamad ki Umoomi ittela' se ye baat haasil na hoti aur chunkh Baargaah e Rabbul Aalameen ki Haazri ke liye ye safar tha aur farishton ki ziyarat ya farishton ko ziyarat karana maqsad e A'laa na tha is liye har jagah Qiyaam karne ka mauqa na tha **Malaa e A'laa** ke Saakineen mutawajjeh hote rahe aur Aap ki ziyarat karte rahe aur Aap aage badhte rahe, Dunya me istiqbaal ke liye Istiqbaaliya committee ke afraad ko pehle se jama karna padta hai kyun ke dunya ke wasail ke peshe nazar achanak sab ka haazir hona mushkil hota hai Laa Mahalah pehle se aane ki koshish karte hain taakeh waqt na nikal jaye lekin **Aalam e baala** ke sakineen ko wo quwwaten haasil hain ke aan e wahid me hazaaron meel(miles) ka safar kar ke jama hosakte hain.

Darwazah khatkhataya gaya hai bhanak padi sab haazir hogaye darwazah kholte waqt sab maujood hain.

Doodh, Shahed Aur Sharab Ka Pesh Kiya Jana Aur Aap Sallallahu Alaihi Wasallam Ka Doodh Ko Lelena

Saheeh Muslim me Jo safha 91 par riwayat naqal ki gayi hai us me yun hai keh **Baitul Muqaddas** hi me ek Bartan me sharab aur ek bartan me doodh pesh kiya gaya uske raawi Hazrat Anas Bin Malik razi Allahu anhu hain. Saheeh Muslim ki doosri riwayat jo safha 95 jild 2 par mazkoor hai. Jiske raawi hazrat Abu Hurairah razi Allahu anhu hain usme yun hai keh Aalam e Baala me Sidratul Muntehaa ke qareeb peene ki cheezen pesh ki gayiin us me bhi ye hai keh Aap sallallahu alaihi wasallam ne doodh le liya. Aur Hazrat Imam Bukhari rahmatullahi alaih ki riwayat me hai keh **Baitul Ma'moor** saamne kiye jane ke baad ek bartan me Sharab, ek bartan me Doodh

aur ek bartan me Shahed pesh kiya gaya, Baitul Muqaddas me bhi peene ke liye cheezen pesh ki gayiin hon aur phir Aalam e Baala me bhi Haazir e Khidmat ki gayi hon is me koi Munafaat nahi hai dubarah kiye jaane me Aqlan Naqlan koi aisi baat nahi hai jis ka inkar kiya jaaye. Saheeh Bukhari me ek cheez yani Shahed ka zikr ziyadah hai is me bhi koi Ishkaal ki baat nahi, Baaz martabah baaz rawiyon se koi Cheez reh jaati hai jise doosra zikr kardeta hai.

ومع ذلك المثبت مقدم علي من لم يحفظ

Saheeh Muslim ki riwayat safha 97 par ye bhi hai ke jab Aap sallallahu alaihi wasallam ne *Doodh* liya to Hazrat Jibraeel alaihis salam ne arz kiya ke agar Aap *Sharab* le lete to Aap ki *Ummat Gumrah hojati*, is se Maloom hua ke Qaa'id aur Peshwaa ke Akhlaaq aur Aamaal ka Asar uske maanne walon par bhi padta hai.

Note: Fathul Baari safha 215 jild 7 me Allama Qurtubi se naqal kiya hai keh doodh ke bare me jo هي فطرة التي كنت انت

عليها farmaya mumkin hai ke isi wajah se ho ke jab bachcha paida hota hai to uske pet me doodh daakhil hota hai aur wahi uski aanto ko phaila deta hai (aur har bachcha *Fitrat e Islam* par paida hota hai lihaza fitri taur par fitrat e islam aur bachche ki ibtedai ghiza me ek munasibat hui is liye fitrat se deen e islam muraad liya) Hazrat Hakeemul Ummat Thanwi Quddisa Sirruhu tehreer farmate hain ke riwayaat me ghaur karne se maloom hota hai (jo bartan pesh kiye gaye woh) chaar (4) the Doodh aur Shahed aur Khamar aur paani, kisi ne do ke zikr par iktefa kiya kisi ne teen ke zikr par ya yeh ke teen hon ek pyale me paani ho ke Shiir me Shahed jaisa ho kabhi us ko Shahed keh diya ho kabhi paani aur har chand ke Sharab us waqt haram na thi kyun ke ye Madeene me Haraam hui hai magar Saamaan e Nishaat zaroor hai is liye Mushabeh dunya ke hai. Shahed bhi aksar talazzuz ke liye piya jata hai Ghiza ke liye nahi to ye bhi Amar e zaaid aur isharah lazzaate dunya ki taraf hua aur paani bhi Moeen e ghiza

hai Ghiza nahi, jis tarah dunya Moeen e deen hai maqsood nahi aur Deen khud Ghizaa e Roohani maqsood hai jaisa doodh Ghizaaye Jismani maqsood hai aur go ghizaayen aur bhi hain magar doodh ko auron par tarjeeh hai keh ye khaane aur peene dono ka kaam deta hai(Kazaa fii nashru teeb wa raaje' Fathul Baari jild 7 safha 215)

Sidratul Munteha kya hai?

Riwayaat e Hadees me *Al Sidratul Muntehaa*(sifat mausoof) aur *Sidratul Muntehaa* (Muzaaf muzaaf ilaih) dono tarah warid hua hai, Quran e Majeed me Sidratul Munteha waarid hua hai.

Lafz “Sidrah” Arbi zaban me Biir ko kehte hain aur “Al muntehaa” ka ma’ina hai intehaa hone ki jagah. Is darakht ka ye naam kyun rakha gaya? Iske baare me Saheeh Muslim me hai ke Rasoolullah sallallahu alaihi wasallam ne irshad farmaya ke oopar se jo Ahkaam Naazil hote hain wo isi par Muntehaa hojate hain

aur jo bando ke aamal neech se oopar jaate hain wo wahan par their jate hain (aane wale ahkaam pehle wahan aate hain phir wahan se naazil hote hain aur neech se jaane wale jo aamal hain who wahan their jaate hain phir oopar uthaye jate hain) pehle guzar chukka hai keh Rasoolullah sallallahu alaihi wasallam ne farmaya ke is par jo cheezen chaayi hui thiin un ki wajah se jo is ka husn tha use Allah ki makhlooq me se koi bhi shakhs nahi bayan karsakta. Aur doosri hadees me hai ke Aap sallallahu alaihi wasallam ne farmaya ke is par sone ke parwane chaaye hue the.(Saheeh Muslim jild 1 safha 97)

Is darakht ke baare me ye bhi Hadees me warid hua hai keh is ki shaakhon ke saaye me ek sawar sau(100) saal tak chal sakta hai ya yun farmaya ke us ke saaye me sau(100) sawar saaya le sakte hain.(Mishkaatul Masabeeh Safha 498 az Tirmizi)

قال النووي رحمه الله! قال بن عباسٍ وَالْمُفَسِّرُونَ وَغَيْرُهُمْ **سُمِّيَتْ**
سِدْرَةَ الْمُنْتَهَى لِأَنَّ عِلْمَ الْمَلَائِكَةِ يَنْتَهِي إِلَيْهَا وَلَمْ يُجَاوِزْهَا أَحَدٌ إِلَّا
 رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُكِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ
 عَنْهُ أَنَّهَا سُمِّيَتْ بِذَلِكَ لِكَوْنِهَا يَنْتَهِي إِلَيْهَا مَا يَهْبِطُ مِنْ فَوْقِهَا وَمَا
 يَصْعَدُ مِنْ تَحْتِهَا مِنْ أَمْرِ اللَّهِ تَعَالَى

(Saheeh Muslim jild 1 safha 92)

Jannat Me Daakhil Hona Aur Nahr E Kausar Ka Mulaheza Farmana

Hazrat Anas razi Allahu Ta'ala anhu se riwayat hai ke Rasoolullah sallallahu aliahi wasallam ne irshad farmaya ke is darmiyan me jabke mai Jannat me chal raha tha, achanak mai ek aisi naher par hun jis ke dono kinaron par aise motiyon ke qubbe hain jo beech me se khali hain (yani Poora Qubbah ek moti ka hai) Mai ne kaha aye Jibraeel! Ye kya hai? Unho ne jawab diya ke ye *Nahr kausar* hai, jo Aap ke Rabb ne Ap ko ata farmayi hai, Maine jo dhiyan kiya to kya dekhta hun us me jo mitti hai (jis ki sateh par paani hai) wo

Khoob tezz khushboo wala mushk hai. (Rawahul Bukhari)

Hazraat e Ambiya kiram alaihum assalam ki Mulaqat Roohani thi ya Ajsaam ke sath

Hazraat e Ambiya e Kiram alaihim assalam apni Quboor me zinda hain. Huzoor pur Noor ka Ambiya e Kiram ka Baitul Muqaddas aur Aasmano me dekhna us se ya to un ki arwaah mubarikah ko dekhna muraad hai ya Ma'a ajsaam ansariya (jismo ke sath) ke dekhna murad hai ke Huzoor ke aezaz o ikram ke liye Ambiya kiram ko Ma'a ajsaam e ansariya ke Masjid e Aqsa aur Aasmano me mad'oo kiya gaya chunkeh Hazraat e Ambiya e Kiraam alaihim assalam apni Quboor me jismo ke sath zinda hain jaisa ke Rasoolullah sallallahu alaihi wasallam ne irshad farmaya: **ان الله حرم علي الارض اجسام الانبياء** (Bilashubah Allah ne Zameen par Nabiyon ke jimson ko Haraam kardiya hai wo unke jismo ko khaa nahi saktiin) aur Ahwaal e Barzakh ko Ahwaal e Dunya par

Qiyaas bhi nahi kiya jasakta isi liye
AanHazrat Sarwar e Aalam sallallahu
alaihi wasallam ne Hazrat Moosa alaihis
salam ko unki Qabar me Namaz padhte
hue dekha lihaza koi baeed nahi hai ke
Masjid e Aqsa me Ambiya alihim assalaat
wassalaam ko aap ne un ke ajsaam e
ansariyah ke sath maujood paaya aur
unhe namaz padhai phir aasmano me
tashreef le gaye to wahan bhi Hazraat e
Ambiyaa alaihim assalam me se jin se bhi
mulaqaat ki wo wahan apne jismon ke
sath maujood the.

Aur Baaz Ulama ne ye farmaya ke
Hazraat e Ambiya kiraam alaihim assalam
ke ajsaam to Quboor hi me rahe aur Allah
Ta'ala ne un ki Arwaah ko Ajsaam e
Misaaliyah de kar mutamassil farmadiya,
aur isi haal me aap ke peeche namaz padhi
aur phir oopar Aasmano me mulaqaten
huin, Albattah Hazrat Eisa alaihis salam
chunkeh Zinda hi utha liye gaye the aur
abhi un ka dunya me aana aur wafaat
paana baaqi hai is liye un se jo mulaqat
hui wo usi jism ke sath hui jo dunya me un

ka jism tha aur chunkh ye mulaqaat un ki wafaat se pehle hai is liye un ko Aanhazrat sarwar e aalam sallallahu alaihi wasallam ke Sahabah me bhi Shumaar kiya gaya hai.

(Fathul Baari jild 7 safha 210, AL Isabah jild 3 safha 52)

Aasmano me Hazraat e Ambiya Kiraam alihim assalam se jo Mulaqaten huiin un ki tarteeb ke bare me kya hikmat hai?

Hazrat Sarwar e Aalam sallallahu alaihi wasallam ne Hazraat e Ambiya kiraam alaihim assalam ko Baitul Muqaddas me Namaz padhai phir un hazraat se jis jis se oopar mulaqaat karani thi wo log aap se pehle aasmano me pohanch chuke the. Un me jin hazraat se aap ki mulaqaat hui un me pehle Aasman par Hazrat Adam alihis salam se mulaqat hui phir oopar tashreef le jate rahe aur doosre aasman me degar Ambiya kiram alaihim assalam se mulaqat hui. Is mulaqaaton ki tarteeb me ye batana tha jaise wo Jannat se nikale gaye jo us waqt

un ka watan maloof tha isi tarah apko bhi Makkah Muazzamah se Madeene ke liye Hijrat ka Mauqa aayega (mashoor qaul ke mutabiq chunkh Waqia e Meraj Hijrat madeena munawwara se kuch hi arse pehle pesh aaya tha is liye pehle aasman me Hazrat Adam alihis salam se mulaqat karaai gayi.)

Hazrat Eisa aur Yahya alaihumas salam se doosre aasman me mulaqaat hui us me ye bataya keh hijrat ke baad shuru hi me yahoodi dushmani karenge aur un ki sarkashi badhti chali jayegi aur aapko takleef pohanchane ke irades karte rahenge (jaisa ke unho ne Hazrat Eisa aur Hazrat Yahya alaihumas salam se kiya.)

Teesre Aasman me Hazrat Yusuf alihis salam se mulaqat hui us me ye Hikmat hai keh jis tarah Yusuf alaihis salam ke Bhaiyon ne un ke sath ziyadti ki, usi tarah Aap ke Qureshi bhai aap se dushmani karenge (aur Jung karne ke liye Darul Hijrat pohanchenge) phir jis tarah husn e anjaam Hazrat Yusuf alaihis salam

ko haasil hua aap ko bhi ye nemat haasil hogi chunanche Makkah Muazzamah Fateh hua aur aap ki zabane Mubarak se Quraish e Makkah ke liye wahi baat nikli jo Yusuf alaihis salam ne apne Bhaiyon se kahi thi لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ (Surah Yusuf 92)

Chauthe aasman me Hazrat Idrees alaihis salam se mulaqat hui un ke tazkireh me Quran Majeed me farmaya hai **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** unki mulaqaat me is taraf isharah tha ke Ap ko bhi Allah Ta'ala buland martabah ata farmaya hai.

Paanchwe aasman me Hazrat Haroon alaihis salam se mulaqaat hui us me bataya ke jaise Hazrat Haroon alaihis salam ko unki qaum ne aziyyat di phir wo apni qaum me mehboob hogaye usi tarah apni qaum ki eizaaon ke baad ap mehboob hojayenge.

Chate Aasman me Hazrat Moosa alaihis salam se mulaqat hui un ki mulaqaat me is taraf isharah tha ke jaise un ki qaum ne apko sataya usi tarah ke

waqiaat aap ko bhi pesh aayenge us ko
Rasoolullah sallallahu alaihi wasallam ne
ek mauqe par yun irshad farmaya **لقد اودى**
موسى باكثر من هذا فصبر

Saatwe aasman me Hazrat Ibrahim
alaihis salam se mulaqat hui wo Baitul
Ma'moor se tek lagaye hue baithe the,
isme ye bataya ke aapki Aakhri Umar me
aap ko Manasik e Haj ka mauqa diya
jayega aur aap ke zarye Baitullah ki
tazeem qayem hogi.(Hazrat Ibrahim
alaihis salam se sab se aakhir me
Mulaqaat hui unho ne Kabah Shareef
banaya tha aur Aalam e Baala me baitul
mamoor se tek lgaye hue the jo Kabah
Shareef ki mahazaat me hai yahan zameen
par bani aadam ka'abah shareef ka tawaaf
karte hain aur wahan rozana farishte
baitul mamoor me dakhil hote hain ye
lateef munasibat hai)

(Fathul Bari safha 210-211 jild 7)

Shaikh Ibn e Abi Hamzah ka irshad

Shaikh Ibn e Abi Hamzah ne bhi Hazraat Ambiya ikram alaihim assalam ki mulaaqaton ki tarteef ke baare me kuch hikmaten batayin, unho ne farmaya ke sab se qareeb wale aasman me Aadam alaihis salam se is liye mulaqaat hui ke wo awwalul Ambiyaa bhi hain aur Awwalul Aabaa' bhi hain wo Nabi bhi hain aur Aap ke baap bhi hain aur doosre aasman par Hazrat Eisa alaihis salam se mulaqat hui kyun ke unka zamana Aanhazrat sallallahu alaihi wasallam ke zamane se qareeb tar tha kyun ke Aap ke aur unke darmiyan koi Nabi nahi guzra. Teesre Aasman me Hazrat Yusuf alaihis salam se mulaqaat hui kyun ke aap ki ummat Hazrat Yusuf Alaihis salam ki soorat me Jannat me daakhil hogi.

Chautha Aasman me Hazrat Idrees alaihis salam se mulaqaat hui un ke bare Allah Ta'ala ka irshad hai **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** (Surah maryam 57) aur chautha aasman satwe aasman ke darmiyan hai

(Note: Allama Soheli ne Alrauz ul Anf me bhot hi achi baat likhi hai aur wo ye ke Hazrat Idrees alaihis salam sab se pehle wo shakhs hain jinhe Allah Ta'ala ne likhna sikhaya tha chautha aasman me un se mulaqaat hone me is taraf ishara tha ke guzishtah teen ahwaal (Makkah Muazzamah se Hijrat kar ke Madeene Munawwara tashreef le jana aur Madeene Munawwara me yahoodiyon ka aap se dushmani karna aur Makkah Muazzamah fateh hona) ke baad chauthi halat ye pesh aayegi keh aap badshahon ko khat likhenge jis me islam ki dawat hogi. Chunancheh fateh makkah ke baad aisa hi hua jis ke nateeje me baaz mulook musalman hue aur baaz ne sulah karli.)

Paanchwe aasman me Hazrat Haroon alaihis salam se mulaqaat hui kyun ke wo apne Bhai Moosa alaihis salam se qareeb hain aur Hazrat Moosa alaihis salam un se buland the yani chate Aasman par the kyun ke Unhe **KALEEMULLAH** hone ki fazeelat hasil hai aur Aakhri Aasman me Hazrat Ibrahim alaihis salam se mulaqat

hui kyun ke Ibrahim alaihis salam nabiyon me aap ke aakhri baap hain aur ye baat bhi hai ke Hazrat Ibrahim alaihis salam (Khaleelullah hain) Khaleel ka martabah sab se buland hona chahye. Is liye wo satwe aasman me the aur chunkeh Habeeb ka martabah Khaleel se bhi Buland hona chahye is liye AanHazrat sallallahu alaihi wasallam Hazrat Ibrahim alaihis salam se bhi oopar tashreef le gaye. Intahah qaul ibn abi hamzah.

(Fathul Bari jild 7 safha 211)

Namazon ki takhfeef ka jo sawal kiya to paanch namazen reh jane par aage sawal na karne ki hikmat

Hazrat Moosa alaihis salam ke tawajjeh dilane par jo Rasoolullah sallallahu alaihi wasallam ne baar baar namazen kam karne ke liye darkhast ki aur paanch (5) Namazen reh jane par jo aage sawal ki himmat na ki aur farmaya ke ab mujhe apne Rabb se sharam aati hai . iske baare me Hafiz Ibne Hajar rahmatullahi alaihi ne Ibn e Muneer se

naqal kiya hai ke aisa maloom hota hai ke chunkeh paanch paanch namazon ki kami ho rahi thi aur ab paanch hi reh gayi thiin , to ab mazeed takhfeef ka sawal karne ka maqsad ye banta tha ke goya koi namaz bhi farz na rahe, lihaza Aap sallallahu alaihi wasallam aage darkhast karne par Sharma gaye.

(Fathul Baari jild 8 safha 493)

aur chunkeh takweeni taur par paanch namazon ki farziyyat mutaayyin hi thi is liye bhi aage sawal karne ki Himmat na hui.

Hafiz Ibn e Hajar ne fathul baari me ye bhi likha hai ke AanHazrat sallallahu alaihi wasallam jo takhfeef ka sawal karte rahe hain wo is wajah se ke Aap ke zahen me ye baat thi ke sab Namazen farz nahi hain albattah aakhri martaba ke sawal ke baad paanch Namazen reh gayiin thiin un ke bare me ye yaqeen kar liya ye to farz hi hain is liye aap ne us ke baad sawal nahi kiya. Irshaad e khudawandi مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ

(Surah Qaaf 29) se is taraf isharah nikalta hai.

(Fathul Baari jild 8 safha 493)

Hazrat Moosa alaihis salam ka rona aur rashk karna

Meraj ki riwayaat me ye bhi hai ke AanHazrat Sarwar e Aalam sallallahu alaihi wasallam Hazrat Moosa alaihis salam se aage badhe to Moosa alaihis salam roney lagey un se daryaft kiya gaya ke Aap kyu rote hain? Unho ne kaha ke mere baad ek ghulam yani nau umar shakhs ki be'sat hui us ki ummat ke log jo Jannat me dakhil honge , meri Ummat se ziada honge. Hafiz Ibn e Hajar rahmatullahi alaihi Fathul Baari me likhte hain ke Ma'azallah Hazrat Moosa alaihis salam ka ye rona aur ye kehna ke in ki Ummat ke log meri Ummat ke ba nisbat ziyadah Jannat me dakhil honge ye bataur e Hasad nahi tha balkeh bataur afsos ke tha aur afsos is baat ka tha ke meri ummat me mukhalifat aur nafarmani ziyadah thi jis ki wajah se un ki ummat ko sawab kam

hua aur is ki wajah se hazrat Moosa alaihis salam ka sawab bhi kam hua kyun ke Ummat jis qadr bhi amal karti thi us ka sawab us ke Nabi ko bhi milta tha kyun ke wo un ko dalalat alal khair karne wala tha(aur us se ummat ka sawab kam nahi hota tha) Rasoolullah sallallahu alaihi wasallam ka sawb bohut ziada hai kyun ke Aap ki Ummat me farmabardaron ki shaan bhot ziada hai, Ibadat , Taa'at, Zikr, Tilawat, Haj, Tasneef, Taleef, Jihad, Taleem, Tableegh me ye Ummat bhot aage aage hai.

Moosa alaihis salam ne ye jo farmaya ke ek ladka mere baad mab'oos hua, ye bataur tanqees ke nahi tha balkeh Allah Ta'ala ki qudrat e azeemah aur karm e Azeem zaahir karne ke liye tha yani sab Nabiyon ke baad aakhir me aane wale Nabi ko jis ki Umar doosre Nabiyon ke muqable me ziada na thi, bhot ziada barkaat aur In'aamaat se nawaza gaya, Hazrat Moosa alaihis salam hi to the , jinhe ne baar baar tawajjeh dilaai aur un ki fikr mandi se bajaye 50 Namazon ke

paanch (5) Namazen farz reh gayin, unho ne to mazeed darkhast pesh karne ki koshish ki, aur farmaya ke main ne Bani Israil ko bhot aazmaya hai wo log is se kam Namazon ki bhi pabandi nahi karsake.[Hazrat Moosa alaihis salam ki Ummat par 2 Namazen farz thiin fathul baari jild 7 safha 216]

AanHazrat Sarwar e Aalam sallalalhu alaihi wasallam ne farmaya ke bus ab me Sharma gaya, Hazrat Moosa alaihis salam bhala kya Hasad karte aur aap ki shaan me kya tanqees ka khayal karte, Unho ne to Mohabbat aur shafaqqat ka muzaherah farmaya. Hafiz Ibn e Hajar rahmatullahi alaih ne Fathul Baari me farmaya

وَأَمَّا قَوْلُهُ غُلَامٌ فَلَيْسَ عَلَى سَبِيلِ النِّقْصِ بَلْ عَلَى سَبِيلِ التَّنْوِيهِ بِقُدْرَةِ اللَّهِ وَعَظِيمِ كَرَمِهِ إِذْ أَعْطَى لِمَنْ كَانَ فِي ذَلِكَ السَّنِّ مَا لَمْ يُعْطِهِ أَحَدًا قَبْلَهُ مِمَّنْ هُوَ أَكْبَرُ مِنْهُ وَقَدْ وَقَعَ مِنْ مُوسَى مِنَ الْعِنَايَةِ بِهِذِهِ الْأُمَّةِ مِنْ أَمْرِ الصَّلَاةِ مَا لَمْ يَقَعْ لِبَعْضِ الْغَيْرِهِ وَوَقَعَتِ الْإِشَارَةُ لِذَلِكَ فِي حَدِيثِ أَبِي هُرَيْرَةَ عِنْدَ الطَّبْرِيِّ وَالْبَزْزَارِ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ مُوسَى أَشَدَّهُمْ عَلَيَّ حِينَ مَرَرْتُ بِهِ وَخَيْرُهُمْ لِي حِينَ رَجَعْتُ إِلَيْهِ وَفِي حَدِيثِ أَبِي سَعِيدٍ فَأَقْبَلْتُ رَاجِعًا فَمَرَرْتُ بِمُوسَى وَنِعَمَ الصَّاحِبُ كَانَ لَكُمْ

[fathul baari jild 7 safha 216]

Hazrat Ibrahim Alaihis salam ne Namaz Kam karane ki targheeb kyun nahi di?

Ek ishkaal ye paida hota hai ke Hazrat Ibrahim alaihis salam ne Namazon ki takhfeef ka sawal karne ki taraf kyun tawajjeh nahi dilai? Hazraate Akaabir ne is ke baare me farmaya hai ke Hazrat Ibrahim alaihis salaato wassalam Khaleel hain, Maqaam e Khullat ka taqaaza tasleem o raza hai, jo hukm hua maan liya, aage sochna kuch nahi, aur Hazrat Moosa alaihis salaato wassalam Kaleem hain, Maqaam e Takallum Maqaam e naaz hai aur moajib e inbisaat hai, jo kaleem Jur'at kar sakta hai doosra nahi karsakta, phir ek baat ye bhi haik ke Hazrat Ibrahim alaihis salatu wassalam ko Ahl e Shirk o Kufr se ziadah wasta pada tha , un hi logon se bahes o munazare me Umar Mubarak sarf hui, Ap ke Itteba aur Ummat ijabat ke afraad ziada nahi hui aur jo log Aap par Iman laaye the wo Sache farmabardaar the, Nafarmano aur fasiqo ke rang dhang bachashm khud na dekhe the jaise Hazrat Moosa alaihis salatu wassalam ka zahen takhfeef karane ki taraf chala gaya aur tajurbe ka izhaar karte hue farmaya, فاني قد

(Muslim Shareef) بلوت بني اسرائيل وخبرتهم۔
mai Bani Israil ko aazma chukka hun aur
isi tajurbeh ki bunyaad par kehta hun ke
itni Namazen padhna Aap sallallahu alaihi
wasallam ki Ummat ke liye dushwar hoga.

Hazrat Ibrahim khaleelullah (alaihis
salatu wassalam) bhi Ummat e
Muhammadiya (ala sahibahas salaatu wat
tahiyyah) ki khair khwahi se ghafil na the
magar unho ne takseer e Hasanaat ko
pesh e nazar rakha jis ki wajah se 50
Namazon ki farziyyat ki khabar sun kar dil
baagh baagh hogaya aur khushi ki inteza
na rahi, jab ye khabar mili ke Ka'bah
Shareef banate waqt mai ne رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا
ke zarye jis ummat ke liye Dua ki thi ,
wo Aaj nawazi jaa rahi hai aur use Raat
din me 50 martabah baargaah e
khudawandi me haazri ka sharf diya
jaraha hai , phir bhala wo takhfeef e salat
ka mashorah kyun dete? Kyun ke wo
takseer e hasanaat ki taraf mutawajjeh the
, is liye unho ne Ummat e Muhammadiya
ko ek paigham bheja Hazrat Abdullah Ibne

Masood razi Allahu anhu se riwayat hai ke jis raat mujhe sair karayi gayi Hazrat Ibrahim Alaihis salam se mulaqaat hui , unho ne farmaya ke Aye Muhammad (sallallahu alaihi wasallam)! Meri taraf se apni Ummat ko salaam keh dena aur unhe bata dena keh bilashubah Jannat ki achi mitti hai, Meetha paani hai aur wo chatyal maidan hai aur uske paude ye hain,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Mishkatul Masabeeh safha 202 az Tirmizi)

Yeh jo farmaya ke Jannat chatyal maidan hai uska matlab ye hai ke agarche is me sab kuch hai, lekin usi ke liye to hai jo dunya me aise kaam kar ke jayega jin ke zarye Jannat me dakhilah hosake, Jannat apni mehnat se milegi aur us ko is tarah samajh liya jaise koi bhot achi zameen ho, mitti bhi umdah ho, paani bhi meetha ho, jab koi shakhs is me darakht lagayega aur us umdah paani se senchai karega to us ka phal paalega, lihaza dunya me Nek aamal

karte raho, Allah Ka Zikr karo , **سُبْحَانَ اللَّهِ**
وَالْحَمْدُ لِلَّهِ وَكَأَيُّهَا اللَّهُ وَاللَّهُ أَكْبَرُ
padha karo, inko
padhoge to yahan Jannat me in ke iwaz
darakht paaloge, isi liye ek hadees me
farmaya hai keh jis ne **سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ**
kaha us ke liye Jannat me ek darakht laga
diya jayega.

(Mishkatul Masabeeh safha 201 az
Tirmizi)

Sone ke Tasht me ZamZam se Qalb e Athar dhoya jana

Waqie Meraj jin Ahadees me bayan kiya
gaya hai un me ye bhi hai ke Aap
sallallahu alaihi wasallam ka Seena
Mubarak chaak kiya gaya, aur Qalb e
Athar ko Nikal kar ZamZam ke paani se
dhokar wapis apni jagah rakh diya gaya,
phir usi tarah durust kar diya gaya jaisa
pehle tha, aaj ki dunya me jabke surgery
aam ho chuki hai is me koi ishkaal nahi hai
aur ZamZam ke paani se jo dhoya gaya is
se ZamZam ke paani ki fazeelat wazeh
taur par maloom hui, riwayat me ye bhi

hai ke Aap sallallahu alaihi wasallam ke Qalb e Athar ko sone ke tasht me dhoya gaya tha aur ye bartan Jannat se laaya gaya tha kyun ke ye bartan Jannat se aaya tha aur istemal karne wala Farishta tha aur us waqt tak Ahkaam Nazil bhi nahi hue the,(Sone ki Hurmat Madeene Munawwara me hui) is liye is se Ummat ke liye Sone ke bartan istemal karne ka jawaz sabit nahi kiya jاسakta aur Iman O Hikmat se bharne ka ye matlab hai ke is se aap ki Quwwat e Imaniya me aur Qalb Mubarak ke hikmat se labrez hone me aur ziyadh taraqqi hogayi aur Aalam e Baalaa me jane ki Quwwat paida hogayi.

Namaz ka Martaba e Azeemah

Namaz Allah Ta'ala ka bhot bada In'aam hai , degar Ibadaat isi sar Zameen par rehte hue *farz* ki gayiin lekin Namaz Aalam e Baala me farz ki gayi , Allah Ta'ala Shanahu ne apne Habeeb sallallahu alaihi wasallam ko Aalam e Baala ki sair karai, aur wahan 50 phir 5 Namazen Ata ki gayiin aur sawab 50 hi ka rakha gaya.

Rasoolullah sallallahu alaihi wasallam
Hazrat Moosa alaihis salam ke tawajjuh
dilane par baar baar baargaah e Ilahi me
Haazir hokar Namazon ki takhfeef ke liye
darkhast karte rahe aur darkhast qabool
hote rahe, Aalam e Baala me baar baar
Aapki haziri hoti rahi.

Wahan Aanhazrat sallallahu alaihi
wasallam ki Munajaat hui phir is dunya
me Aap sallallahu alaihi wasallam ke
Sahaba razi Allahu anhum ki aur Sahaba
razi Allahu anhum ke baad poori Ummat
ki Munajaat hoti rahi aur taa Qayamat ye
munajaat hoti rahegi In shaa Allahu Ta'ala.

Chunkeh ye Allah Ta'ala Shanahu ke
darbar ki haaziri hai is liye is ke wo aadab
hai jo doosri ibadaat ke liye laazim nahi
kiye gaye, Ba wazoo hona, kapdon ka paak
hona, Namaz ki jagah ka paak hona, Qible
rukhn hona, adab ke sath haath baandh kar
khada hona, Allah ka Kalam padhna, Ruku
karna, sajda karna ye wo cheezen hain jo
majmooi haisiyat se kisi doosri ibadat me
mashroot nahi hain (go in me se baaz

Ahkaam baaz degar ibadaat se bhi mutalliq hain) phir Namazi har 2 rakat ke baad Tashahhud padhta hai jo Attahiyyatu lillahi se shuroo hota hai, Baaz Shurrahe Hadees ne farmaya hai keh Tashahhud me unhi alfaaz ka I'aada hai jo Shab e Meraj me ada kiye gaye the, Haaziri ke waqt Aanhazrat sarwar e aalam sallallahu alaihi wasallam ne Tahiiyyah pesh karte hue arz kiya: **التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ** us ke jawab me Allah Ta'ala Shanuhu ki taraf se jawab mila: **السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** ye sun kar Aap sallallahu alaihi wasallam ne arz kiya: **السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ** alaihis salam ne fauran Tauheed o Risalat ki gawahi di aur **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ** Ke kalimaat ada kiye.

(Taleeq Abu Dawood Fakhrul Hasan Gangohi rah.)

Namaz chunkeh darbar e Ilahi ki Haazri hai , is liye poori tawajjeh ke sath Namaz padhne ki taleem di gayi, Sutra samne rakhne ki hidayat farmayi taakeh

diljam'ii rahe, idhar udhar dekhne se mana farmaya hai, Namaz padhte hue Tashbeek yani Ungliyon me Ungliyan daalne ki mumaniat farmayi hai. Khaane ka taqaza hote hue aur peshab paakhane ka taqaza hote hue Namaz padhne se mana farmaya hai kyun ke ye cheezen tawajjeh hatane wali hain in ki wajah se Khushoo Khuzoo' baqi nahi rehta jo darbar ki haazri ki shan ke khilaf hai.

Hazrat Abu Zar razi Allahu anhu se riwayat hai ke Rasoolullah sallallahu alaihi wasallam ne irshad farmaya ke jab Bandah Namaz me ho to barabar Allah Ta'ala ki tawajjeh us ki taraf rehti hai, jab tak ke banda Khud apni tawajjeh na hatale, jab bandah tawajjeh hata leta hai to Allah Ta'ala ki bhi tawajjeh nahi rehti. Hazrat Abu Zarr razi Allahu anhu se riwayat hai ke Rasoolullah sallallahu alaihi wasallam ne irshad farmaya: agar tum me se koi Shakhs Namaz ke liye Khada ho to kankariyon ko na chooay kyun ke us ki taraf Rehmat mutawajjeh hoti hai.

(Mishkatul Masabeeh safha 91)

Khatimatur Risalah

Riwayaat e Hadees se Maloom hota hai ke Rasoolullah sallallahu alaihi wasallam ko Allah Ta'ala ne bedari me Rooh aur jism ke sath Meraj karayi, Ahlus Sunnat Wal Jamaat ka yahi mazhab hai. Ek hi raat me Aap sallallahu alaihi wasallam Makkah Muazzamah se rawana hokar Baitul Muqaddas me pohanche, wahan Hazraat e Ambiya alaihim assalam ki Imamat ki, phir wahan se aasmano par tashreef legaye, wahan Hazraat e Ambiya alaihim assalam se mulaqaaten huin, Sidratul Muntehaa ko dekha, Baitul Ma'moor ko mulahezah farmaya, aisi jagah par pohanche jahan Qalmon ke likhne ki aawaazen aarahi thiin, Aalam e Baala me 50 Namazen Farz ki gayiin , phir Hazrat Moosa alaihis salam ke baar baar tawajjeh dilane par aur Khaaliq e kaainaat jalla majiduh ki baargah me baar baar darkhast pesh karne par 5 Namazon ki farziyyat reh gayi aur Allah Ta'ala ne 5

Namazen padhne par hi 50 Namazon ke sawab ka Aelan farmadiya, phir usi raat me Aasmano se Nuzool farmaya aur wapis Makkah Muazzamah tashreef le aaye, raaste me Quraish ka ek Qafilah mila, jab subah ko Quraish ke samne raat ka waqia bayan kiya to wo takzeeb karne lage lekin jab Aapne Baitul Muqaddas ke bare me un ke sawalaat ke shaafi Jawabaat de diye aur jis Qaafile se Mulaqaat hui thi wo bhi pohanch gaya aur Aap sallallahu alaihi wasallam ne us ke baare me jo kuch bataya tha wo sab ke saamne saheeh sabit hogaya to Quraish ka muh band hogaya aur aage kuch na keh sake.

Lekin ab daur e Haazir ke mulhideen Waqia e Meraj ko maanne me ta'ammul karte hain aur baaz jaahil bilkul jhutlaa dete hain aur kuch log yun keh dete hain ke Khwab ka waqia hai, yeh log ye nahi sochte agar ye khwab ka waqia hota to Mushrikeen e Makkah is ka inkaar kyun karte? Aur yun kyu kehte keh Baitul Muqaddas tak ek maah (month) ki masaafat(distance) kaise tai karli? Aur

phir unhe Baitul Muqaddas ki nishaniyaan daryافت karne ki kya zaroorat thi? Suratul Israa ke Shuroo me jo **سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ** farmaya hai , is me lafz **بِعَبْدِهِ** se saaf zaahir hai ke Aap Rooh aur Jism dono ke sath tashreef le gaye neez Asraa jo saraa yasrii (mo'tallaam) se baab if'aal se maazi ka sega hai ye bhi raat ke safar karne par dalalat karta hai, Khwab me koi kahin chala jaye us ko Saraa aur israa se tabeer nahi kiya jata, lekin jinhe manna nahi hai wo Aayat e Quraaniyan aur Ahadees e Saheehah ka inkar karne me zara nahi jhijhakte, **هداهم الله تعالى**.

Munkireen ki jahilana baton me se ek baat ye hai ke Zameen se oopar jaane me itni masafat ke baad hawa maujood nahi hai aur Fulaan Fulaan kurah se guzarna laazim hai aur insan baghair hawa ke zinda nahi reh sakta, aur fulaan kurah se zinda nahi guzar sakta, ye sab Jahilana baaten hain , awwal to in baton ka yaqeen kya hai jis ka ye dawa karte hain,----- aur

agar unki koi baat saheeh bhi ho to Allah Ta'ala ko poori poori Qudrat hai ke apne jis bande ko jis kurah se chahe ba salaamat guzarde aur baghair hawa ke bhi zinda rakhe , hawa aur saans lene ko bhi to usi ne zindagi ka zarya banaya hai, agar wo insan ki takhleeq ki ibteda hi se baghair hawa aur saans ke zinda rakhta to use is par bhi Qudrat thi aur kya saktah ka mareez baghair saans ke zinda nahi rehta? Kya Habas e Damm karne wale saans liye baghair ghanto nahi jeete?

Baaz Jaahil to aasmano ke wujood ke hi munkir hain, un ke inkar ki bunyaad sirf Adm e ilm hai **إِن هُمْ إِلَّا يَخْرُصُونَ** (yunus 66) kisi cheez ka na jaanna is amar ki daleel nahi hai ke us ka wujood hi na ho mahez atkalon se Allah Ta'ala ki kitab jhutlate hain. **قَاتَلَهُمُ اللَّهُ أَتَى يُؤْفَكُونَ** (Surah Taubah 30)

Falsafa e Qadeemah ho ya Jadeedah is se talluq rakhne walon ki baton ka koi aetabar nahi , Khaaliq e Kainaat Jalla

Majidahu ne apni kitab me 7 Aasmano ki takhleeq ka tazkirah farmaya, lekin Ashaab e falsafa Qadeemah kehte the keh 9 aasmaan hain aur ab jab naya falsafa aaya to ek aasman ka wujood bhi tasleem nahi karte. Ab batao in atkal lagane walon ki baat theek hai ya Khaaliq e Kainaat Jalla Majidahu ka farmaan Saheeh hai?

Surah Mulk me farmaya: **أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ**
اللطيفُ الخبيرُ (Al Mulk 14) (kya wo nahi janta
 jis ne paida farmaya aur wo lateef khabeer
 hai).

Falsafa e Qadeemah wale aasman ka wujood to maante the lekin sath hi kehte ke aasmano me Kharq o iltiyaam nahi hosakta, yani aasman phat nahi sakta ye bhi unki atkal pachchoo wali baat thi kabhi na gaye, na jakar dekha, Zameen par baithe baithe sab kuch khud hi tai karliya. Jis Zaat e paak ne aasman Zameen paida farmaye us ne to aasmano ke darwaze bhi banaye. Surah A'raaf me farmaya: **لَا تُفْتَحُ لَهُمْ**
أَبْوَابُ السَّمَاءِ (Al-Araaf 40) aur Surah Naba me

farmaya (naba 19) **وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا** aur aasman ke phatne ka bhi zikr farmaya, jis ka Qayamat ke din zuhoor hoga: **إِذَا السَّمَاءُ** **وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ** (Anshiqaq 1) aur (alhaaqqah 16) me tazkirah farmaya hai, lihaza un logon ki baat bilkul jhoot hai jinho ne yun kaha Aasman me Kharq o iltiyaam nahi hosakta.

Kuch logon ko ye ishkaal tha aur baaz mulhidon ko mumkin hai ab bhi ishkaal ho ke ek raat me itna bada safar kaise hosakta hai? Kabhi pehle zamane me koi shakhs is tarah ki baat karta to uski kuch wajeh bhi thi ke tez raftaar sawariyaan maujood na thiin aur ab jo naye aalaat ijaad hogaye un ka wujood na tha, ab to Jiddah se hawai jahaz ghanta dedh ghanta me dimishq pohanch jata hai agar isi hisab ko dekha jaye to baitul muqaddas aane jaane sirf do teen(2-3) ghante kharch hosakte hain, aur raat ke baaqi ghante aasmano par pohanchne aur wahan mushahidaat farmane aur wahan se wapis aane ke liye tasleem karliye

jaayen to us me koi bu'd nahi hai, ab to ek raat me lambi masafat qata' karne ka ishkaal khatm hogaya aur ye bhi maloom hai keh Allah Ta'ala ki Qudrat khatm nahi hui, Allah Ta'ala chahe to jo tez raftaar sawariyaan hain unhen mazeed dar mazeed tez raftari ata farmade aur nayii sawariyaan paida farmade, jo maujooda sawariyon se tez tar hon, Surah Nahal me jo sawariyon ka tazkirah farmane ke baad : وَيَخْلُقُ مَا لَا تَعْلَمُونَ (Nahal 8) farmaya hai us me maujoodah sawariyon aur un sab sawariyon ki taraf isharah hai jo Qayamat tak wujood me aayengi, ab to aise tayyare tayyar hochuke hain jo aawaaz ki raftaar se bhi ziyadah jaldi pohanchne wale hain, aur abhi mazeed tez raftaar sawariyaan banana ki koshishen jaari hain, yahi log jo safar e meraj ke munkir hain ya us ke wuqoo' me mutaraddid hain khud hi batayen ke raat din ke aage peeche aane me (unke khayal me) zameen jo apni Mehwar par ghoomti hai chaubees (24)ghante me kitni masafat tai kar leti hai? Aur ye bhi batayen ke Aaftab jo

zameen ke kurah se karodon meel(miles) door hai kiran zaahir hote hi kitne second me us ki raushni zameen par pohanch jati hai? Aur ye bhi batayen ke jab chand par gaye the to kitni masafat kitne waqt me tai kit hi? Yeh sab kuch nazron ke samne hai phir waqie meraj me taraddud kyun?

Sahib e Meraj sallallahu alaihi wasallam jis Burraq par tashreef le gaye the us ke baare me yun farmaya hai ke wo Hadde Nazar par apna agla qadam rakhta tha, lekin ye baat ibhaam me hai keh us ki nazar kahan tak pohanchti thi, agar sau meel (100 miles) padti hai to Makkah Muazzamah se Baitul Muqaddas tak sirf 7 minute ki masafat banti hai. Is tarah Baitul Muqaddas tak aane jaane me kul 15 hi minute kharch hone ka hisab banta hai aur baaqi poori raat aalam e baala ki sair ke liye bach gayi.

Aj kal Jiddah se Dimishq tak hawai jahaz se ek dedh ghante ka rasta hai. Agar isi ke mutabiq ghaur kiya jaye to 2-3 ghante baitul muqaddas aane jaane ke liye

aur baaqi poori raat aalam e baala ki sair
ke liye tasleem karne se koi cheez maane'
nahi hai. وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ (Momin 13)

Momin ka tareeqah ye hai ke Allah
Ta'ala shanahu aur uske Rasool sallallahu
alaihi wasallam ki baat sune aur tasdeeq
kare. والمرتابون هم الهالكون.